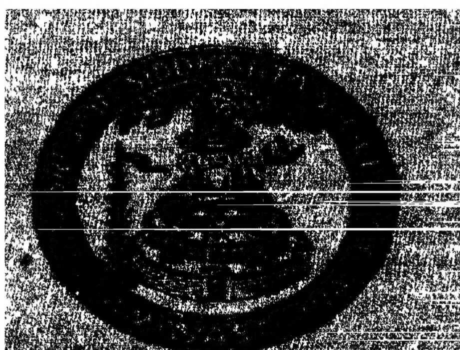
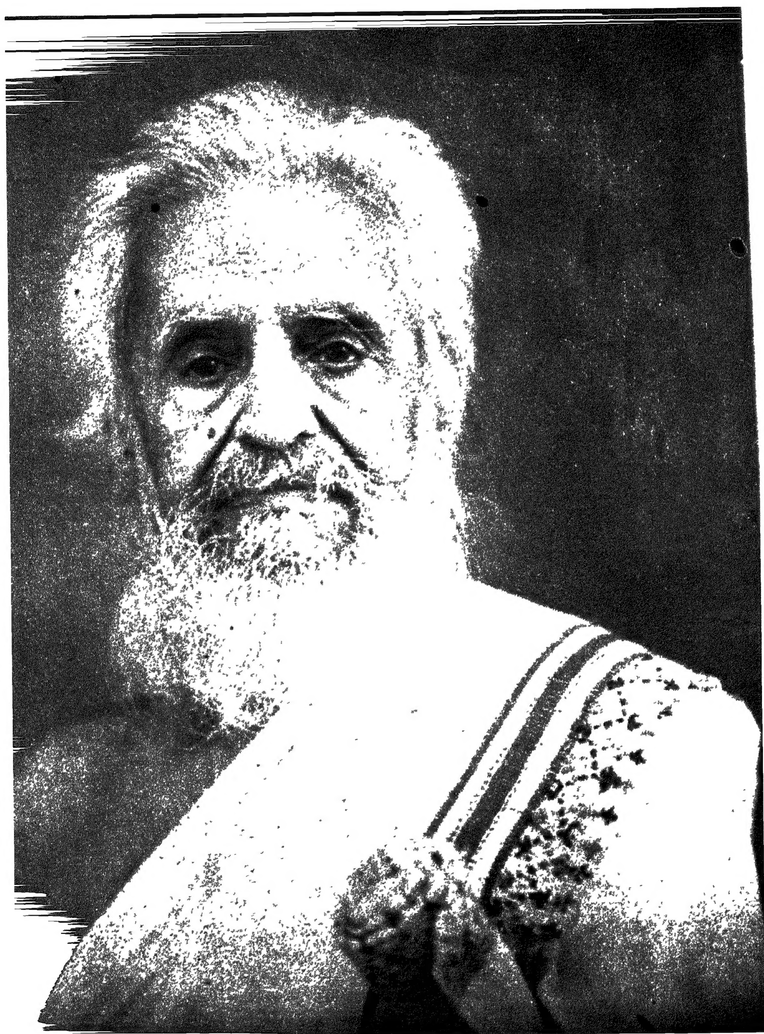




MUNI RATNA-PRABHA VIJAYA.



HIS HOLINESS ĀCĀRYA MAHĀRAJA

ŚRĪ VIJAYA NEMISŪRĪŚVARAJI

DEDICATED

INTO

THE LOTUS-LIKE HANDS

OF

MY MOST REVERED GURU

SARVA-TANTRA SVATANTRA, JAGAD-GURU

ŚĀSANA SAMRĀT, SŪRICAKRA CAKRAVARTI

TAPAGACCHĀDHĪPATI TIRTHODDHĀRAKA

BHATTĀRAKA

HIS HOLINESS ĀCĀRYA MAHĀRĀJA

ŚRĪ VIJAYA NEMISŪRĪŚVARAJI

By

His most grateful and obedient

Disciple

RATNA-PRABHA VIJAYA.

"Jiva" is an embodied soul, i. e., a soul limited by the body, the mind, and the like. Thus, 'Jiva' is a general term which can be used for all the beings that possess vital airs or who live the beings ranging from the so-called gods to the insignificant insects and the different types of vegetables. Some philosophers contend that the Jiva or the individual soul is merely an aṁśa or a part and parcel of the Highest Soul; some maintain that it is quite distinct from the Supreme Being. All the activities on the part of a jiva are believed to be directed towards Mokṣa or Salvation. In the abstract sense 'jiva' includes even the Emancipated Souls.

Body is believed to have been constituted out of the five well-known elements of Earth, Water, Wind, Light, and Sky that possess respectively the qualities of smell, taste, touch, form, and sound.

It is clear that all of us fall within the category of Jivas. Naturally, we would like to know how many different types of creatures there are; we become curious about their respective possessions, duration of life, the place and manner of their living, and so on. The question as to what happens to a being after death, also crops up in our mind. Has the being to take re-birth ? If so, is it in the same body or in a different one ? All these questions require profound thinking.

In this small treatise composed by *Sri* Śāntisuri, we meet with a deep consideration of such inquiries about Jivas. Hence the name "Jiva-vicāra" or " Consideration of Living Beings ".

Treatment of the subject-matter is quite scientific. A brief analytical survey of the subject-matter runs as follows:—

The work commences with a homage to Mahāvira Swāmin. Then, there is Classification. The jivas are two-fold; Emancipated and Transmigratory. The latter are both Movable and Immovable. The immovable beings are five-fold; Earth-bodied [Pṛthvikāya], Water-bodied [Apkāya], Fire-bodied [Tejaskāya], Wind-bodied

[Vāyukāya] and Vegetation-bodied [Vanaspatikāya] The last variety is again divided into two divisions viz Sādhāraṇa and Pratyéka The immovable beings except the Pratyéka Vanaśpatikāyas are subtle and invisible. The mobile beings are bio-sensed, trio-sensed, four-sensed and five-sensed The five-sensed beings are four-fold; Nāraka, Tiryac, Manusya and Déva There are seven types of the infernal beings [nārakas] corresponding to the seven types of infernal regions [naraka pṛthvi] The lower animals [Tiryac] are three-fold; those moving in water those moving on land, and those flying in the sky The Sthalacaras again are three-fold; Quadrupeds, creeping, and propping [bhujaparisarpa] creatures. Birds [khécaras] are four-fold; the bristlewinged, the ski-winged, those possessing folded wings, and also those possessing unfolded wings. (22) All these are either Sammurcchima or Garbhaja.

The human beings are born in the Karma and Akarma-bhumis as also in the Antardvipas (23) The deities (dévas) are then divided into four varieties; Bhavanādhipati [ten-fold] Vānmantara (eight-fold), Jyotiska (five-fold) and Vaimānika (two-fold) (24).

The Siddhas or the Accomplished Ones are fifteen-fold

In this way, the varieties of the living beings are succinctly explained in the first 25 gāthās.

The 26th gāthā makes a clear-cut distinction between the first twenty-five gāthās and the rest. A new aspect starts with gāthā no. 27. The bodily measure of the different types of beings is given in the succeeding seven gāthas Then, in the next five gāthās, is shown the highest limit of life of different beings. In the 39th gāthā, the author sums up the discussion about the bodies and the life-limits, and directs us to refer to detailed treatises for further study of jivas

Gāthās 40-41 treat the question of the duration of jivas in

the same body. With gāthā no 42 starts the discussion about the vital airs. Beings are divided into two types viz.-Those possessing mind and those not possessing it (43) The latter half of gāthā 43, states that death is nothing but separation from vital airs. The next gāthā instructs us that, those who have not accepted the Dharma (or particularly the Jaina religion) die for innumerable times.' What is meant is that, one can save one-self from deaths-real and metaphorical-only by practising the Dharma.

Then, the yonis or places of origination, are dealt with in three gāthās.

Here one may ask : What about the body, longevity, duration in the same body, the vital airs, and the originating places of the Emancipated or Perfect beings ? Gāthā 48 replies to this querry by saying that their sthiti is sādi (with a beginning), but ananta (without an end).

The author concludes in gāthā 49 that the mundane existence is dreadfully strimming with originations and destructions and that those who do not pay any heed to the instruction of Jinas, ramble in it for ever. Consequently, the next gāthā (50) advises all to labour upon Dharma (piety) by means of rarely obtainable humanness.and righteousness

In the last gāthā the author humbly declares his gratefulness to the former Great Preachers of Jaina Religion, and explains that the motive of this abridged edition, is to enlighten the short-witted ones.

It will not be out of place here, to note a few note-worthy points in the treatment of the subject The motive of his undertaking is mentioned not in the beginning, but only at the end Another point that we notice is a sort of kramabhaṅga; e g. : in gāthā no 2 the jivas are divided into Mukta and Saṁsārin. and then in the subsequent gāthās, the Saṁsārins are dealt

with. The Muktas (who are named there as Siddhas) secure a place only in the 25th gāthā, at the end of the discussion of the first division. Similarly, in gāthā no. 2 the Saṁsārins are declared to be Trasa and Sthāvara, and then, the latter type viz. the gross [Sthāvara] beings are considered immediately. The treatment of the trasa type of beings commences only in the 15th gāthā.

As an exception, however, the Sādhāraṇa and Pratyéka Vegetables are treated in their due order. Similarly, the Nārakas, Tiryacs, Manuṣyas and Dévas also, are treated in their respective order. Lastly, in gāthā no. 50 the author indirectly gives his own name.

One will easily notice that long before Sir J. C. Bose, who proved that vegetables possess life, Śrī Śāntisūri includes them in the category of living beings.

The name of the author is Śrî Śāntisūri, as tells gāthā no. 50 From an inscription in a Jaina temple in Rāmasîṇa, a village near Palenpur, which tells us that Śāntibhadrasūrî of Thārāpadragaccha had installed the Pratimā in 1084 V. S., we come to know that the full name of our author is Śāntibhadra Sūri * From the work itself, we can get nothing more about him. Nevertheless, we can find his glorious life-story in Tapāgaccha Paṭṭāvali and Prabhāvakacarita. In Aṇahillapura Pāṭaṇa, ruled in those days the great king Bhîma. In the city, there was a Śreṣṭhin named Dhanadéva who begot an excellent son called Bhîma. Bhîma's mother's name was Dhanaśrî. This Bhîma was handed over to a Sūri by his parents, at the preceptor's request. He was then initiated on an auspicious day and was thence named Śānti This Śāntisûrî was the best poet in the council of king Bhîma. He had

* Vide Jîvavicāra Prakaraṇa edited by Śrî Jaina Śréyaskara Maṇḍala-Méhsānā (fifth edition) pages

won over all the great and renowned poets of the court of Mālvā too. On successfully editing the Tilakamañjarî of Dhanapāla, he was awarded by king Bhoja, the title of Vādivétāla +

+ कथा च धनपालस्य तैरशोध्यत निस्तुषम् ।
वादिवेतालबिरुदं सूरीणां प्रददे नृः ॥ ५१ ॥

—प्रभावकचरितम् ।

Candraprabhasūri, the author of Prabhāvakacarita, has narrated some marvels that our author is belived to have done. We may take one of them, as an instance Padma, the only son of a wealthy personage called Jinadéva, was bitten by a huge serpent. Every possible effort was made to remove the poison and pain; but all was in vain. When Śāntisūri came to learn this, he hastened to the spot and he touched the boy muttering the Mantra of Amrtatva. Forthwith the boy recovered with face beaming like a lotus †

He had composed a long commentary on the Uttarādhyayana Sūtra, at the end of which commentary, he declares that he belonged to Thārāpadragaccha, a branch of Vaḍagaccha

From the Tapāgaccha Pattāvali we can gather that with the help of Cakreśvarî and Padmāvati, he had saved 700 families of Śrîmālis, having predicted the fall of Dhūlikota in 1097 V. S. He expired in Kānhoda in 1111 V S.

Candrabhasūri, however, differs slightly from this. Apropos his last days he says that for twenty-five days constantly he was absorbed in meditation of Śrî Nemi, knowing no hunger or thirst or sleep or anything oi the kind. Then, he went to the place of the Vaimānika gods. According to Prabhāvakacaritra the Sūriś worldly life came to an end on the 'Ninth day of the

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† For detailed narrations, vide pages 216-24 of the Nirṇayasāgara edition (1909) of Prabhāvkacaritra-Part I.

bright half of the month of Kārttika in the year 1096 of Vikrama. *

All this goes to prove that this Prakaraṇa might have been composed by Śrī Śāntibhadra Sūri in the latter half of the Eleventh Century V. S.

Two commentaries on the Jīvavicāra Prakaraṇa seem to have been composed so far. One of them is the Bṛhadvṛtti of Pāthaka Ratnākara written in 1610 V. S. The other–the Laghuvṛtti–was written by Muui Kṣamākalyānajī in 1785 V. S. In the present volume we have given a digest of the former.

This work summarizes the details of other big treatises so as to introduce the subject to the beginner. It is hoped that the translation and the digest of Sanskrit commentary presented in this volume will be useful to the students of Jaina Philosophy.

Nutan Sarva Vidyālaya
Visnagar
20 : 3 : 1950

J. P. Thaker

\+ श्रीनेमिं हृदये चक्रुः प्रायोपवेशनम् ॥ १२७ ॥

धर्मध्यानाग्निनिर्दग्धभवार्तिवितते(विदते)ऽथ सः ।
अज्ञातक्षुत्तृषानिद्राप्रमृत्यन्तप्रतीतयः ॥ १२८ ॥

समाधिना व्यतीत्याथ दिनानां पञ्चविंशतिम् ।
वैमानिकसुरावासमधिजग्मुर्जगन्नताः ॥ १२९ ॥

श्रीविक्रमसंवत्सरतो वर्षसहस्रे गते स षण्णवतौ ।
शुचिसितनवमी कुजकृत्तिकासु शान्तिप्रभोरभूदस्तम् ॥ १३० ॥

–प्रभावकचरितम् ।

4 Angulas=1 Musti

2 Mustis =1 Vitāsti

2 Vitāstis =1 Hasta

2 Hastas =1 Daṇḍa

2000 Dhanusa=1 Gavyūta

4 Gavyūtas=1 Yojana

2 to 9 measures=1 Pṛthaktva

1 Vitāsti generally corresponds to 9 inches.

2 Ghaṭikās =1 Muhūrta

1 Ghaṭikā =24 minutes

5 years = 1 yuga

7056000 crore years = 1 Pūrva

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॥ पाठक रत्नाकर विरचित बृहद्वृत्तिसमलङ्कृतम् ॥

VĀDI-VETĀLA ŚRI ŚĀNTISŪRIŚVARAJI'S

Jīva Vicāra Prkaraṇam

Along with

Pāthaka Ratnākara's Commentary.

CHAPTER I

मङ्गलाचरणम्

BENEDICTORY VERSE.

इह हि हेयोपादेयादिपदार्थसार्थपरिज्ञाननिपुणस्य जन्मजरामरणरोग-शोकादिदौर्गत्यनिपीडितस्य भव्यसत्त्वस्य स्वर्गापवर्गादिसंपत्संपादन प्रवणस्य जीवतत्त्वस्य ज्ञानमुपादातुमुचितं, तदुपादानोपायः सौवगुरूपदेश मन्तरेण न सम्यग्ज्ञायते, न चानुपायप्रवृत्तानामिष्टार्थाप्तिरित्यतः कृपापात्रियमनाः श्रीशान्तिसूरिस्तत्त्वोपदेशं दातुकामः शिष्टमार्गानुगामितया पूर्वं तावद भीष्ट

देवतानमस्करणप्रतिपादिकां शास्त्राभिधेयसूचिकामिमां गाथामाह—

[1] भुवणपईवं वीरं, नमिऊण भणामि अबुह-बोहत्थं ।
जीवसरूवं किंचि वि, जह भणियं पुव्वसूरीहिं ॥ १ ॥

1. Bhuvaṇa-paīvam Vīram namiūṇa bhaṇāmi abuha-bohttam
Jīvasarūvam kiṃci vi, jaha bhaṇiyam puvva-sūrihim. 1.

[भुवन प्रदीपं वीरं नत्वा भणामि अबुधबोधार्थम् ।
जीवस्वरूपं किंचिदपि यथा भणितं पूर्वसूरिभिः ॥ १ ॥

1. [Bhuvana-pradīpam Vīram natvā bhaṇāmi abudha-bodhārtham
Jīvasvarūpam kiṃcidapi yathā bhaṇitam pūrva-sūribhiḥ. 1.]

Trans 1 Having done respectful obeisance to Vira (Śramaṇa Bhagavāna Mahāvira)-the Light of the Universe- I describe the various forms of Jīva Living Beings) as explained by the Ancient Preceptors for the enlightenment of the ignorant. 1.

व्याख्या-१. इह पूर्वार्द्धेनाभीष्टदेवतानमस्कृतिद्वारेण विघ्नविनायकोपशान्तये मङ्गलमभिहितं, उत्तरार्धेन चाभिधेयं, सम्बन्धप्रयोजने च[2] सामर्थ्यगम्ये। तथाहि-सम्बन्धस्ता दुपायोपेयलक्षणः साध्यसाधनलक्षणो वा। तत्रेदं शास्त्रमुपायः साधनं वा, साध्यमुपेयं वा शास्त्रार्थपरिज्ञानमिति। प्रयोजनं तु द्विधा-कर्तु श्रोतुश्च पुनरनन्तर परम्परभेदादेकैकं द्वेधा। तत्रानन्तरं शास्त्रकर्तुः सत्त्वानुग्रहः, परम्परमपवर्गप्राप्तिः । यदुक्तम्-"सर्वज्ञोक्तोपदेशेन, यः सत्त्वानामनुग्रहम्। करोति दुःखतप्तानां स प्राप्नोत्यचिराच्छिवम्" ॥ १ ॥ इति ॥ श्रोतुः पुनरनन्तरं शास्त्रपरिज्ञानं, परम्परं (तु) तस्या (प्य) पवर्गप्राप्तिः। उक्तं च-"सम्यक्शास्त्रपरिज्ञानाद्विरक्ता भवतो जनाः। लब्ध्वा दर्शनसंशुद्धिं ते

१ नमिऊणेत्यन्वेन २. कर्तुःश्रोतुरनन्तरं परम्परं चेति चतुर्विधस्य तथा गम्यत्वात्, अबुधेत्यादि तु कर्तुरनन्तरमेव

यान्ति परमां गतिम्" ॥ १ ॥ इति । साम्प्रतं सूत्रव्याख्या–अस्यां गाथायां पूर्वक्रियानुगामि कर्तृपदं, ततोऽहमिति श्रीशान्तिसूरिर्ग्रन्थकृदाह, जीवस्वरूपं किञ्चिदित्यल्पाक्षरमहार्थमिति कृत्वा । अपेर्बहुवक्तव्यतया (त्वे) ऽपि मुक्ता मुक्त त्रसेतरादिभेदभिन्नं[1] भणामि इत्यन्वयः । किं कृत्वा ? नत्वा ।

कं ? वीरं, कर्मविदारणा तपसा विराजना द्वयं वीर्ययुक्तत्वा घो वीर इति ख्यातस्तं वीरं श्रीवर्धमानं । किं विशिष्टं ? भुवने–विश्वे प्रदीप इव प्रदीपः ज्ञानेना विष्कृत जीवाजीवादिपदार्थस्तं । पुनः सूत्रकारः प्रयोजनाभि सन्धि ब्रुवन्नाह–किमर्थं ? "अबुहबोहत्थं ति अबुधा–अविदिता जीवाजीवादि तत्त्वार्थास्तेषां बोधार्थं–तद्विज्ञानाय । पुनर्ग्रन्थकृदात्मनो गर्वपरिहारार्थं दर्शयति–यथा पूर्वसूरिभिः गौतमाद्यैर्भणितं तथा, न स्वमनीषिकयेति गाथार्थः ॥ १ ॥

The author Śrīmān Śānti Sūriji thinking it is befitting (himself) to exhibit the knowledge regarding–the essence of Jiva–which is capable of acquiring the pleasures of heaven and Final Beatitute as well, and which is free from infirmities arising from birth, old age, death, disease, sorrow etc. proceeds to do so, by commencing with the above-mentioned benedictory verse.

Digest of Commentary.

In this benedictory verse, the author explains the purpose and subject matter of the work after paying due homage to Śramaṇa Bhagavān Mahāvīra–the Illuminatory Spirit of the Universe.

The purpose of explaining the various types of Jiva is threefold viz. 1. To enlighten the ignorant 2 To attain the blessings of devout persons by relating to them the Preachings of the Omniscient, and 3. To enable the persons who hear it, to attain virakti (disgust towards worldly pleasures) by means of Right

[1] सत्सामाप्ये सद्व द्वा (१–४–१) इति भविष्यति वर्त्तमानी.

Knowledge of Scriptures and to purify their vision leading to Absolute Knowledge,

It is said,

सर्वज्ञोक्तोपदेशेन, यः सत्त्वानामनुग्रहम् ।
करोति दुःखतप्तानां, स प्राप्नोत्यचिराच्छिवम् ॥ १ ॥

1. Sarvajnoktopadéśéna yaḥ sattvānāmanugraham,
Karoti duḥkhataptānānām sa prūpnotyacirācchivam. 1.

1. He, who shows favour towards creatures who have become distressed with miseries, by the bestowal of the preachings of the Sarvajnas (Omniscients), attains Eternal Bliss without delay.

Also,

सम्यक्छास्त्रपरिज्ञानाद्विरक्ता भवतो जनाः ।
लब्ध्वा दर्शनसंशुद्धिं ते यान्ति परमां गतिम् ॥ २ ॥

2. Samyakcchāstraparijnānādviraktā bhavato janāḥ,
Labdhvā darśanasamśuddhim té yānti paramām gatim.

Those who having acquired pure vision of Right Belief become disgusted (towards worldly pleasures) by a knowledge of True Scriptures, attain the Most Excellent State.

2. So far as the topic of discussion is concerned, the author proposes to explain in brief, the various types of Jīva (living beings) along with all its sub-divisions and varieties.

The author expresses his sense of reverence forwards the past sages by saying humbly that he merely states the principles related by the former sages

Benedictory Verse of the Commentator.

Before proceeding with the actual treatise on Jīva-vicāra, the commentator does obeisance to Vīra (Śramana Bhagavān Mahāvīra)—the Sun of Right Knowledge–to the Goddess of Speech and also to his own preceptor, in order that his work may be completed successfully, by giving expression to the following benedictory verse:—

सज्ज्ञानभास्करं वीरं, नत्वा वाणीं निजं गुरुम् ।
कुर्वे जीवविचारस्य, कारिकां सुखबोधिकाम् ॥ १ ॥

1. Sajjnāna bhāskaram Vīram, natvā Vāṇīm nijam gurūm
Kurvé Jīva-vicāra sya kārikām sukhabodhikām.

1. Having done obeisance to Vīra (Śramaṇa Bhagavān Mahāvīra)-the Sun of Right Knowledge), to the Goddess of Speech, and to my own preceptor, I compose (this) easy commentrary on "Jīva-vicāra".

Principal Types of Jiva.

अथ ग्रन्थोक्तवाच्यनिर्वाहितया पूर्वं जीवस्वरूपं व्याचिख्यासुराह-

जीवा मुत्ता संसारिणो य तस थावरा य संसारी ।
पुढवी-जल-जलण-वाऊ-वणस्सई थावरा नेया ॥ २ ॥

2. Jīvā mutta saṁsāriṇo ya tasa thāvarā ya saṃsārī.
Puḍhavī-jala-jalana-vāū-vaṇassaī thāvāra néyā. 2

[जीवा मुक्ताः संसारिणश्च त्रसाः स्थावराश्च संसारिण : ।
पृथ्वी जलं ज्वलनः वायुर्वनस्पतिः स्थावरा ज्ञेयाः ॥ २ ॥

Jīvā muktāḥ saṃsāriṇaśca trasāḥ sthāvarāśca saṁsāriṇaḥ
Prithvī jalam jvalanaḥ vāyu-r-vanaspatiḥ sthāvarā jñéyāḥ 2]

Trans 2. Jīvas are Mukta* as well as Mundane-Moveable and Immoveable are (the two varieties of) mundane beings. Earth, Water, fire, Air, and Vegetation should be known as immoveable. 2

व्याख्या-२. "जीव त्ति" "जीव प्राणधारणे" अजीवन् जीवन्ति जीविष्यन्त्यायुर्योगेनेति निरुक्तवशाज्जीवाः । ते द्विधा-एके मुक्ताः "मुच्लृ मोचने" मोचनान्मुक्ताः निष्ठपितदुष्टाष्टकर्मविपाका आत्यन्तिकदेहादि वियोगवन्तः । चः पुनरर्थे, ततः "संसारिणः" तत्र संसरणं भ्रमणं संसारः,

* Those who have already attained Final Emancipation.

स एवास्येषामिति संसारिणः। अथ मुक्तानां सिद्धजीवानामत्रैकभेदत्वात्पूर्वं तावत्संसारिणां भेदानाह--एतेऽनेके त्रसास्त्रसनामकर्मोदयवशात्त्रसाः--शीतोष्ण भयाद्यैरभितप्ताः तन्नाशाय त्रस्यन्तीति त्रसाः। तथा तिष्ठन्त्युष्णाद्यभितापिता अपि तत्परिहारासमर्था स्थावर नाम कर्मोदयवशवर्तिनः स्थावराः--ते एकेन्द्रिया एव ज्ञेयाः। "चः" समुच्चये। अत्राह शिष्यः--इह सूत्रकृता पूर्वं त्रसास्ततः स्थावरा इति क्रमः प्रदर्शितस्तत्किं? सत्यं, त्रसानां पुण्यप्रकृतिकत्वात् स्थावरेभ्यः समर्थत्वाद्वा मुख्यमोक्षाङ्गत्वाद्वा। अथवा (च) प्रायशो जीवा एकेन्द्रियेषु भ्रान्त्वा द्वीन्द्रियादिषूत्पद्यन्त इति क्रमदर्शनाय सूत्रकृत्पृथ्व्यादि स्थावरविशेषान् व्यञ्जयन् "विचारयति, उवत्त्रसजीवविचारणमित्यतः पूर्वं स्थावरवक्तव्यतामाह--" पुढवित्ति (वीत्यादि)" पृथ्व्यप्तेजोवायुवनस्पतयः एते पञ्चापि स्थावरभेदा ज्ञेयाः--ज्ञातव्या इति। तथाऽस्मिन् ग्रन्थे जीवभेद व्याख्यायां भेदद्वयी दर्शिता, शास्त्रान्तरेषु त्र्यादिदशचतुर्दशचतुर्विंशति द्वात्रिंशद्भेदा अप्युक्ताः।

यदुक्तं श्री जीवाभिगमादिसूत्रे तद्यथा--*इह खलु जिणमयं जिणाणुमयं जिणाणुलोमं जिणप्पणीयं जिणप्परूवियं जिणक्खायं जिणाणुचिन्नं जिणपन्नत्तं जिणदेसियं जिणपसत्थं अणुवीईए तं सद्दहमाणा तं पत्तियमाणा तं रोएमाणा थेरा भगवंतो जीवाजीवाभिगमं नामज्झयणं पण्णवइंसु, संसार मावन्नएसु णं जीवेसु इमाओ एव माहिज्जंति। तं जहा--एगे एवमाहिंसु दुविहा संसारि० ते एवमाहिंसु, तं जहा--थावरा चेव तसा चेव। से किं तं थावरा? थावरा तिविहा पण्णत्ता, तं जहा--पु० अ० व० इत्यादि। से किं तं तसा? तसा तिविहा पण्णत्ता, तं जहा--तेऊकाइया वाउकाइया उराला, तसा

* इह खलु जिनमतं जिनानुमतं जिनानुलोमं जिनप्रणीतं जिनप्ररूपितं जिनाख्यातं जिनानुचीर्णं जिन प्रज्ञप्तं जिनदेशितं जिनप्रशस्तं अनुवीच्य [आलोच्य] तद् श्रद्दधानाः तत्प्रतीयन्तस्तद्रोचमानाःस्थविरा भगवन्तो जीवाजीवाभिगमं नामाध्ययनं प्रज्ञापितवन्तः संसारमापन्नेषु जीवेषु इमाः (प्रतिपत्तयः) एवमाख्यायन्ते तद्यथाः--एके एवमाख्यातवन्तः द्विधाः संसा० त एवमाख्यातवन्तस्तद्यथा--स्थावराश्चैव त्रसाश्चैव। अथ

पाणा० तिविहा संसा० ते एव० इत्थी पुरिसा णपुंसगा (२)। चउव्विहा-नेरइया तिरिया मणुस्सा देवा य (३)। पंचविहा:-एगिंदिया बेइंदिया तेइंदिया चउरिंदिया पंचिंदिया (४)। छव्विहा-पुढवि० आ० तेउ० वाउ० वणस्सई तसा (५) सत्तविहा-नेरइया, तिरिक्खजोणिया, तिरिक्खजोणिणीओ मणुस्सा, मणुस्सणीओ देवा देवीओ य (६)। अट्ठविहा-पढमसमयनेरइया, अपढमसमयनेरइया, एवं देवा मणुया तिरिया य (७)। जहा ते नवविहा-पुढविकाइया आउ० तेउ० वाउ० वणस्सई बेइंदिया तेइंदिया चउरिंदिया पंचिंदिया (८) दसविहा य-पढमसमयएगिंदिया, अपढमसमयएगिंदिया जाव पढमसमयपंचिंदिया य अपढमसमयपंचिंदिया य (९) से किं तं सव्वजीवाभिगमे सव्वजीवेसु णं इमा उ णव पडिवत्तीउ एवमाहिज्जंति। एगे एवमाहिंसु-दुविहा सव्वजीवा जाव दसविहा सव्वजीवा पण्णत्ता। तत्थ जे ते एवमाहिंसु दुविहा सव्वजीवा ते एवमाहिंसु सिद्धा चेव असिद्धा चेव १। अहवा दुविहा सव्वजीवा इंदिया चेव अणिंदिया चेव २। अहवा सकाइया चेव अकाइया चेव ३। सजोगी चेव अजोगी चेव ४। अहवा दुविहा सव्वजीवा वेदगा चेव अवेदगा चेव। (५) एवं कसाई चेव अकसाई चेव ६। अहवा दुविहा सव्वजीवा सलेसा य अलेसा य ७। अहवा नाणी चेव अन्नाणी चेव ८। अहवा दु० आहारगा चेव अणाहारगा चेव ९। अहवा दु० भासगा चेव अभासगा चेव १०। अहवा दु० सरीरिया चेव असरीरिया चेव ११। अहवा दु० चरिमा चेव

के ते स्थावरा:? स्थावरास्त्रिविधा: प्रज्ञप्ता: तद्यथा पृ० अ० व०। अथ के ते त्रसा: प्रज्ञप्तास्तद्यथा-तेजस्कायिका वायुकायिका उदारा:। त्रसा: प्राणा: त्रिविधा, सप्रा० त एवमाख्यातवन्त: स्त्रिय: पुरुषा नपुंसका:। चतुर्विधा: नरयिका: तिर्यञ्चो मनुष्या देवाश्च। पञ्चविधा: एकेन्द्रिया द्वीन्द्रिया: त्रीन्द्रियाश्च तुरिन्द्रिया: पञ्चेन्द्रिया:। षड्विधा पृथ्वी० अप० ते० वा० व० त्रसा:। सप्तविधा: नैरयिकास्तिर्यञ्च: तिर्यञ्च्य: मनुष्या मानुष्य देवा देव्यश्च। अष्टविधा:-प्रथमसमयनारका अप्रथमसमयनारका एवं देवा मनुष्यास्तिर्यञ्चश्च। यथा ते नवविधा:-पृ० अ० ते० वा० व० द्वी० त्री० च० प०। दशविधाश्च प्रथमसमयकेन्द्रिया, अप्रथमसमयैकेन्द्रिया यावत् प्रथमसमयपञ्चन्द्रियाश्च। अप्रथमसमयपञ्चन्द्रियाश्च। अथ केऽसौ सर्वजीवाभिगम: सर्वजीवेषु इमा नव प्रतिपत्तय: एवमाख्यातवन्त: द्विविधा: सर्वजीवा यावत् दशविधा: सर्वजीवा: प्रज्ञप्ता: तत्र ये ते एवमाख्यातवन्तो द्विविधा: सर्वजीवा इन्द्रियाचेवा निन्द्रियाचेव सर्वजीवास्त एवमाख्यातवन्त: सिद्धाश्चेव असिद्धाश्चेव। अथवा द्विविधा: सर्वजीवा इन्द्रियाचेवा निन्द्रियाचेव

अचरिमा चेव १२ । अहवा दु० सागारोवउत्ता अणागारोवउत्ता १३ । से तं दुविहा सव्वे जीवा पण्णत्ता । द्विविधप्रतिपत्तौ १३ भेदाः । ज (त) त्थ जे ते एवमाहिंसु तिविहा सव्वजीवा पण्णत्ता ते एवमाहिंसु तं जहा–सम्मदिट्ठी मिच्छादिट्ठी सम्मामिच्छादिट्ठी (१) । अहवा तिविहा–परित्ता य अपरित्ता य नोपरित्ता नोअपरित्ता य (२) । अहवा तिविहा-पज्जत्तगा-पज्जत्तगा नोअपज्जत्तगा (३) । अहवा तिविहा–सुहुमा बायरा नोसुहुमा-नोबायरा (४) । अहवा ति०–सण्णी असण्णी नोसण्णी-नोअसण्णी (५) । अहवा ति० भवसिद्धिया अभवसिद्धिया नोभवसिद्धिया-नोअभवसिद्धिया (६) । अहवा ति० तसा थावरा नोतसा-नोथावरा (७) से तं तिविहा सव्वजीवा पण्णत्ता । तत्थ० चउविहा सव्वजीवा पण्णत्ता ते एवमाहिंसु, तं जहा-मणजोगी वयजोगी कायजोगी अजोगी य (१) । अहवा च०–इत्थिवेयगा य पुरिसवेयगा य नपुंसकवेयगा य अवेयगा य (२) । अहवा च० चक्खुदंसणी अचक्खुदंसणी ओहिदंसणी केवलदंसणी (३) । अ० च० संजया असंजया संजयासंजया नोसंजया–नोअसंजया (४) । से तं चउव्विहा सव्वजीवा पण्णत्ता । तत्थ जे ते एवमाहिंसु पंचविहा, से तं–णेरइया तिरिक्खजोणिया मणुस्सा देवा सिद्धा य (१) । अथवा पंचविहा--कोहकसाई माणकसाई मायाकसाई लोहकसाई अकसाई । से तं पंचविहा । तत्थ छव्विहा--एगिंदिया बेइंदिया तेइंदिया चउरिंदिया पंचिंदिया अणिंदिया (१) । अहवा छव्विहा--उरालियसरीरी

अथवा सकायाश्चेवा कायाश्चेव सयोगिनश्चेवा योगिनश्चेव । अथवा द्विविधाः सर्वजीवा वेदकाश्चेवा वेदकाश्चेव एवं कषायिणश्चेवा कषायिणश्चेव । अथवा द्विविधाः सर्वजीवा सलेश्याश्चेवा लेश्याश्चेव अथवा ज्ञानिनश्चेवा ज्ञानिनश्चेव । अथवा द्वि० आहारकाश्चेवानाहारकाश्चेव । अथवा द्वि० भाषकाश्चेवा भाषकाश्चेव । अथवा द्विविधाः शरीरिणश्चेवा शरीरिणश्चेव । अथवा द्वि० चरमा चेवा चरमाश्चेव । अथवा द्वि० साकारोपयुक्तश्चेवा नाकारोपयुक्ताश्चेव । तदेते द्विधाः सर्वे जीवाः प्रज्ञप्ता । तत्र ये त एवमाख्यातवन्तस्त्रिविधाः सर्वजीवा प्रज्ञप्ताः त एवमाख्यातवन्तस्तद्यथा–सम्यग्दृष्टयो मिथ्यादृष्टयः सम्यग्मिथ्यादृष्टयोऽथवा त्रिविधाः परीताश्चापरीताश्चे नोपरीताश्चे नोऽपरीताश्चे अथवा त्रिविधाः पर्याप्ता अपर्याप्तव । नोपर्याप्तकापर्याप्तकाश्चं । अथवा त्रि० सूक्ष्माबादरा नो सूक्ष्मनोबादराः । अथवा त्रि० सञ्ज्ञिनोऽसञ्ज्ञिनः नोसञ्ज्ञिनोऽसञ्ज्ञिनः । अथवा त्रि० भवसिद्धिका अभवसिद्धिका नोभवसिद्धिक–नोऽभवसिद्धिकाः । अथवा त्रि० त्रसाः स्थावराः नोत्रसनोस्थावराः । तदेते त्रिविधाः सर्वजीवाः प्रज्ञप्ताः । तत्र० चतुर्विधाः सर्वजीवाः प्रज्ञप्ताः त एवमाख्यातवन्तस्तद्यथा०

वेउव्विअसरीरी आहारगसरीरी तेयगसरीरी कम्मगसरीरी असरोरी। से तं छव्विहा सव्वजीवा। सत्तविहा–पुढविकाइया आउकाइया तेउक्काइया वाउकाइया वणस्सईकाइया तसकाइया अकाइया (१) से तं सत्तविहा सव्वजीवा। से किं तं अट्ठविहा सव्वजीवा पण्णत्ता णेरइया तिरिक्खजोणिया तिरिक्खजोणिणीओ मणुस्सा मणुस्सणीओ देवा देवीओ सिद्धाय (१) अहवा अट्ठविहा आभिणिबोहियनाणी सुयनाणी ओहिनाणी मणपज्जवनाणी केवलनाणी मइअन्नाणी सुययन्नाणी विभंगनाणी (२) से तं अट्ठविहा सव्वजीवा। जे ते एवमाहिंसु नवविहा सव्वजीवा पण्णत्ता। तं जहा-एगिंदिया बेंदिया तेंदिया चउरिंदिया नेरइया तिरिक्खजोणिया मणुस्सा देवा सिद्धा य

मनोयोगिनः वाग्योगिनः काययोगिनोऽयोगिनश्च। अथवा च० स्त्रीवेदकाश्च पुरुषवेदकाश्च नपुंसकवेदकाश्च अवेदकाश्च। अथवा च० चक्षुर्दर्शनिनोऽचक्षुर्दर्शनिनः अवधिदर्शनिनः केवलदर्शनिनः। अथवा च० संयता असंयता संयता-संयता नोसंयत नोअसंयताः। इत्येते चतुर्विधाः सर्वजीवाः प्रज्ञप्ताः। तत्र ये त एवमाख्यातवन्तः पञ्चविधा अथ एते-नैरयिकास्तिर्यग्योनिका मनुष्या देवाः सिद्धाश्च। अथवा पञ्चविधा-क्रोधकषायिणः मानकषायिणः मायाकषायिणः लोभकषायिणः अकषायिणः। इत्येते पञ्चविधाः। तत्र षड्विधाः एकेन्द्रियाः द्वीन्द्रिया त्रीन्द्रिया श्चतुरिन्द्रियाः पञ्चेन्द्रिया अनिन्द्रियाः। अथवा षड्विधाः-औदारिकशरीरिणो वैक्रियशरीरिणः आहारकशरीरिणः तैजसशरीरिणः कार्मणशरीरिण अशरीरिणश्च। इत्येते षड्विधाः सर्वजीवाः। सप्तविधाः-पृथ्वीकायिका अप्कायिका तेजस्कायिका वायुकायिका वनस्पतिकायिका त्रसकायिका अकायिका। इत्येते सप्तविधाः सार्वजीवाः। अथ के तेऽष्टविधाः सर्वजीवाः प्रज्ञप्ताः-नैरयिका तिर्यग्योनिका तिर्यग्योनिस्त्रियः मनुष्या मानुष्य देवा देव्यः सिद्धाश्च। अथवा अष्टविधाः अभिनिबोधिकज्ञानिनः श्रुतज्ञानिनः अवधिज्ञानिनः मनः पर्यायज्ञानिनः केवलज्ञानिनः मत्यज्ञानिनः श्रुताज्ञानिनः विभङ्गज्ञानिनः। इत्येतेऽष्टविधाः सर्वजीवाः। ये ते एवमाख्यातवन्तः नवविधाः सर्वजीवाः प्रज्ञप्तास्तद्यथा एकेन्द्रिया द्वीन्द्रिया त्रीन्द्रिया श्चतुरिन्द्रिया नैरयिकाः तिर्यग्योनिका मनुष्या देवाः सिद्धाश्च। अथवा नवविधाः प्रथमसमय नैरयिका अप्रथमसमय-नैरयिका एवं तिर्यग् मनुष्य देवाः सिद्धाश्च। इत्येते नवविधाः। दशविधाः सर्वजीवाः पृथ्वीकायिका अप्कायिका तेजस्कायिकाः वायुकायिका वनस्पतिकायिका द्वित्रिचतुरिन्द्रियपञ्चेन्द्रिया अनिन्द्रियाः। अथवा दशविधाः सर्वजीवाः प्रथमसमय नैरयिका अप्रथमसमय नैरयिकाः प्र० ति० अप्र० ति० प्र० म० अप्र० म० प्र० देवा अप्र० देवाः, प्रथमसमयसिद्धा अप्रथमसमयसिद्धाश्च। इत्येते दशविधाः सर्वजीवाः इत्येष सर्वजीवाभिगमः।

नैरयिकाः १ असुरादयः १० पृथिव्यादय द्वीन्द्रियादयः ४

(१) अहवा नवविहा-पढमसमयनेरइया अपढमसमयनेरइया एवं तिरिय मणुय देवा सिद्धा य। से तं नवविहा दसविहा सव्वजीवा-पुढविकाइया आउकाइया तेउ० वाउ० वणस्सइकाइया बीयतियचउरिंदिय पंचिंदिया अणिंदिया (१)। अहवा दसविहा सव्वजीवा--पढमसमयनेरइया अपढमसमयनेरइया पढ० ति० अपढ० ति० पढ० मणु० अपढ० मणु० पढ० देवा, पढ० सिद्धा, अपढ० सिद्धा। से तं दसविहा सव्वजीवा। से तं सव्वजीवाभिगमे। अथवा सर्वजीवानां चतुर्विंशतिभेदाः--"नेरइया असुराइ पुढवीइ विइंदिआइओ चेव। नरवितर जोइसिया वेमाणिय दंडओ एवं ॥ १ ॥ एते चतुर्विंशतिभेदा जीवाः। यद्वा द्वात्रिंशद्भेदा अपि–विगलिंदिय जीवाणं पज्जत्तापज्ज हुंति छब्भेया। पंचिंदियाण चउरो, बावीसमिगिंदिए संपि। (याणंपि) ॥ १ ॥ पुढवि दग अगणि वाउ, बायरसुहुमइपज्जत्तापज्जत्ता। चउरो वि० चउरभेया, वणस्सइ पुण होइ छब्भेया ॥ २ ॥ पंचिंदियाणं चउरो बावी साहारणपुव्वओ य छब्भेओ। पत्तेयं पज्जत्ते बत्तीसं जीवभेयाइं ॥ ३ ॥

नरा १ व्यन्तर १ ज्योतिष्का १ वैमानिकाः १ ॥ १ ॥

विकलेन्द्रियजीवानां पर्याप्तापर्याप्ता भवन्ति षड्भेदाः।
पञ्चेन्द्रियाणां चत्वारो द्वाविंशतिरेकेन्द्रियाणामपि ॥ १ ॥

पृथ्व्युदकाग्निवायुबादरसूक्ष्मपर्याप्तापर्याप्ताः।
चत्वारोऽपि चतुर्भेदाः वनस्पतिः पुनःभवति षड्भेदः ॥ २ ॥

पञ्चेन्द्रियाणां चत्वारः द्वाविंशतिः साधारणपूर्वकः षड्भेदः।
(विकलः) प्रत्येकं पर्याप्ते द्वात्रिंशत् जीवभेदाः ॥ ३ ॥

व्याख्या--द्वित्रिचतुरिन्द्रियाणां पर्याप्तापर्याप्त भेदात् षट्। पञ्चेन्द्रियाणां सञ्ज्यसंज्ञि पर्याप्तापर्याप्त भेदाच्चत्वारः। बादर पृथ्व्यप्तेजो वायुप्रत्येक वनस्पतीनां पर्याप्तापर्याप्त भेदात् दश। सूक्ष्मपृथ्व्यप्तेजो वायुवनस्पतीनां पर्याप्तापर्याप्त भेदात् दश। साधारण वनस्पतिरपि द्विधा पर्याप्तापर्याप्त भेदात्। मिलिताः सर्वेऽपि द्वात्रिंशद्भेदाः। तथा अण्डजादयोऽप्यष्टौ भेदा उक्ताः सन्ति। ते प्रतीता एव। चेतनादयः षड्भेदास्तेऽपि विदिताः गौरवभयान्नात्र लिख्यन्ते। इह सामान्यतया पृथ्व्यादीनां नामान्युक्तानीति गाथार्थः ॥ ३ ॥

Classification of Living Beings.

All the living beings in the Universe, can be classified into two main divisions. One division contains Muktātmās (मुक्तात्मा) or those perfect Liberated souls who having completely destroyed the the bondage of all the eight Karmas with which they were bound during their worldly existences, become possessed of *eight sublime qualities of the Pure Soul and and who being possessed of a perfect knowledge of the Universe and Beyond (Loka लोक A-loka अलोक), are Eternal—are also known as Siddhātmās सिद्धात्मा or Siddha Paramātmās सिद्धपरमात्मा.

The other division consists of Saṃsārī Jīvas संसारीजीव Mundane or Worldly Beings.

The Saṃsārī Jīvātmas संसारीजीवात्मा or Mundana Living Beings are of two kinds viz (1) Sthāvara स्थावर Immobile Souls-e-g-Hills, mountains, trees etc. and (2) Trasa त्रस Mobile Souls e-g, all living beings, according to the bodies they inhabit.

Sthāvara bodies cannot under any circumstance, move from one place to another, while Trasa living beings are able to move for or against the influence of happy or unhappy circumstances.

Sthāvara स्थावर Jivas are devoid of locomotion and they have only one organ of sense viz sparśana स्पर्शन Sense of Touch or Tactile perception.

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* The sublime qualities of the Pure Soul are (1) Kévala Jnāna केवलज्ञान Perfect Knowledge (2) Kevala Darśana केवलदर्शन Perfect Conation (3) Ananta Virya अनन्तवीर्य Infinite Power (4) Samyaktva सम्यक्त्व Perfect Right Belief (5) Avyābadhātā Undisturbabiiity (6) Sūkṣmatva सूक्ष्मत्व Extreme fineness beyond sense-perception (7) Avagāhanatva अवगाहनत्व Interpenetrability or infinite capacity of giving place; and (8) A-guru-laghutva अगुरुलघुत्व The quality of becoming neither light or small.

The five varieties of Sthāvara Jīvas are (1) Pudhavi पुढवि (पृथ्वी) Prithvī-Earth (2) Jala जल (अप) Ap-Water. (3) Jalaṇa जलण (अग्नि Agni-तेजस् Téjas Fire (4) Vāū. वाऊ (वायु) Vāyu-Air and (5) Vaṇassaī वणस्सई (वनस्पति Vanaspati-Vegetation. Vegetable kingdom

The author has thus divided all living beings into two main types in this work but according to other authors, they are divided into two to ten, fourteen, twenty or thirty-two types by computing them in many different ways.

All Saṃsāri Jīvas of two kinds viz Sthāvara and Trasa. Sthāvara bodies are of three kinds viz (1) Prithvī Kāyika (earth-bodied) (2) Ap Kāyika (water bodied) and (3) Vanaspati Kāyika (vegetable-bodied). Trasa bodies are of three kinds (1) Téjaskāyika (Fire-bodied) (2) Vāyukāyika (Air-bodied) and Audārikā (possessing physical bodies. All worldly living beings are of three kinds They are (1) Puruṣāḥ पुरुषाः Males (2) Striyāḥ स्त्रियः Females and (3) Napuṃsakāḥ नपुंसकाः Hermaphrodites, Eunuchs. All worldly living beings are of four kinds. They are (1) Nairayikāḥ नैरयिकाः Hellish beings (2) Tiryancas तिर्यञ्चः Brutes, Lower animals (3) Manusyāḥ मनुष्याः Humam Beings. and (4) Dévāḥ (देवाः) Gods; celestial beings. All worldly living beings are of five kinds They are (1) Ekéndriyāḥ एकेन्द्रियाः Possessing one sense organ-namely Sense of Touch only. (2) Dvīndriyāḥ द्वीन्द्रियाः Possessing two sense organs namely sense of Touch and sense of Taste only. (3) Trīndriyāḥ त्रीन्द्रियाः Possessing thrde sense organs namely sense of Touch, Sense of Taste, and Sense of Smell only (4) Caturindriyāḥ चतुरिन्द्रियाः Possessing four sense-orgaus namely Sense of Touch, Sense of Taste, Sense of Smell and Sense of Sight only, and (5) Pancéndriyāḥ (पञ्चेन्द्रियाः) Possessing five sense-organs namely Sense of Touch, Sense of Taste, Sense of Smell, Sense of Sight and Sense, of Hearing. All worldly living beings are of six kinds, They are (1) Prithvi Kāyikāh पृथ्वीकायिकाः Earth-bodied (2) Ap-Kāyikāh अप्कायिकाः Water-bodied (3) Tejas-

Kāyikāh तेजस्कायिका: Fire-bodied (4) Vāyu Kāyikāh वायुकायिका: Air-bodied (5) Vanaspati Kāyikāh वनस्पतिकायिका: Vegatable-bodied and (6) Trasāḥ त्रसा: Mobile Souls. All worldly living beings are of following seven kinds viz (1) Nairayikāḥ (नैरयिका:: Hellish beings. (2) Tiryancaḥ (तिर्यञ्च:) Male Living beings of the lower animal kingdom (3) Tiryancyaḥ Female-living brutes. (4) Manuṣyāḥ मनुष्या: Male Human living beings 5) Mānuṣyāḥ Female Human living beings (6) Dévāh देवा: gods and (7) Dévyaḥ देव्य: goddesses

They are of the following eight kinds viz (1) Prathama Samaya Nārakāḥ प्रथम समय नारका: Hellish beings born at the first moment (2) A-prathama Samaya Nārakāḥ अप्रथम समयनारका: Hellish beings born at a moment other than the first samaya (3) Prathama samaya dévāh प्रथमसमयदेवा: Gods born at the first samaya. (4) अप्रथमसमयदेवा: A-prathama samaya dévāḥ Gods born at a moment other then the first samaya (5) Prathama samaya manuṣyāh प्रथमसमयमनुष्या: Human beings born at the first samaya. (6) A-prathama samaya manuṣyāh अप्रथमसमयमनुष्या: Human beings born at a moment other than the first samaya (7) Prathama samaya tiryancāh प्रथमसमयतिर्यञ्चा: Beasts born at the first samaya and (8) A-prathama samaya tiryancāḥ अप्रथम समयतिर्यञ्चा: Beasts born at a moment other than the first samaya.

They are of the following nine kinds viz (1) Prithvī Kāyikāḥ पृथ्वीकायिका: Earth-bodied (2) Ap-kāyikāh अपकायिका Water-bodied (3) Téjas kāyikāh तेजस्कायिका: Fire-bodied (4) Vāyu Kāyikāḥ वायुकायिका: Air-bodied. (5) Vanaspati Kāyikāḥ वनस्पतिकायिका Vegetable-bodied (6) Dvīndriyāh द्वीन्द्रिया: Two-sensed. (7) Trindriyāḥ त्रीन्द्रिया: Three-sensed. (8) Caturindriyāh चतुरिन्द्रिया Four-sensed and (9) Pancéndriyāh पञ्चेन्द्रिया: Five-sensed.

All worldly living beings are of the following ten kinds: viz (1) Prathama samaya Ekendriyāḥ प्रथमसमयएकेन्द्रिया: Ekéndriya living beings born at the first samaya (2 A-prathama samaya Ekéndriyāḥ अप्रथमसमयएकेन्द्रिया: Ekéndriya living beings born at moment other than the first samaya (3) Prathama samaya dvi-

indriyāḥ प्रथमसमयद्वीन्द्रियाः Two-sensed living beings born at the first samaya. (4) A-prathama samaya dvi-indriyāḥ अप्रथमसमयद्वीन्द्रियाः Two-sensed living beings born at a moment other than the first samaya (5) Prathama samaya tri indriyāh प्रथमसमयत्रीन्द्रियाः Three sensed living beings born at the first samaya. A-prathama samaya tri-indriyāḥ अप्रथमसमयत्रीन्द्रियाः Three-sensed livihg beings born at a moment other than the first samaya. (7) Prathama samaya Caturindriyāh प्रथमसमयचतुरिन्द्रियाः Four-sensed living beings born at the first samaya (8) A-prathama Samaya Caturindriaāḥ अप्रथम समयचतुरिन्द्रियाः Four-sensed living beings born at a moment other than the first samaya (9) Prathama Samaya Pancéndriyāh प्रथमसमयपञ्चेन्द्रियाः Five-sensed living beings born at the first samaya and (10) A-prathama Samaya Pancéndriyāh अप्रथमसमय पञ्चेन्द्रियाः Five-sensed living beings born at a moment other than the first samaya

Computation of Jivas according to Jivā-bhigama Sūtra.

The author of Jivabhigama Sūtra (जीवाभिगमसूत्र) Computes the divisions of living beings in the following manner:—

All worldly living beings of Two Types are computed as (1) Siddhāh सिद्धाः Liberated Souls or (2) Asiddhāḥ असिद्धाः Un-liberated Souls (2) Indriyāḥ Having Sense-organs or Anindriyāh अनिन्द्रियाः Devoid of Sense-organs (3) Sakāyāh सकायाः Having activities of own body or अकायाः Wanting in bodily activities. (4) Sa-yoginaḥ सयोगिनः Having functional activities of mind, speech and body or A-yoginah अयोगिनः Devoid of such functional activities. (5) Védakāḥ वेदकाः Possessing sexual inclinations or A-vedakāḥ अवेदकाः Destitute of sexual inclinations (6) Kasāyinaḥ कषायिणः Having passions or A-kaṣayiṇaḥ अकषायिणः Devoid of passions (7) Sa-léśyāḥ सलेश्याः Possessing thought-tints or A-léśyā अलेश्याः Wanting in thought-tints. (8) Jnāninaḥ ज्ञानिनः Persons having higher knowledge or A-jnāninaḥ अज्ञानिनः Ignorant Persons. (9) Āhārakāḥ आहारकाः Possessing Āhāraka bodies or Anāhārakāḥ अनाहारकाः-Persons who remain without taking food-e-g-gods; Liberated Souls. (10) Bhāṣakāḥ भाषकाः Possessing speech sense or

A–bhāṣakāḥ अभाषकाः Devoid of power of speech. (11) Sarīriṇaḥ शरीरिणः Incarnate Souls or A–śarīriṇaḥ अशरीरिणः Disembodied Souls; Siddhas. (12) Carimāḥ चरिमाः Souls who have their body for the last time; persons who are going to attain Salvation without being re–born or अचरिमाः Persons plunged into the world; far from Final Liberation. (13) Sākārapayuktāḥ साकारोपयुक्ताः Having the use of knowledge or Anākaropayuktāḥ अनाकारोपयुक्ताः Possessed of general and undifferentiated view.

All Living Beings of *Three Types* are computed as (1) Samyag-driṣtayaḥ सम्यग्दृष्टयः Souls having Right Belief; or Mithyā-driṣtayaḥ मिथ्यादृष्टयाः Souls having False Belief; or Samyagmithyā-driṣtikaḥ सम्यग्मिथ्यादृष्टयः Persons having mixed i. e. right and wrong belief. (2) Parītāḥ परीताः Those whose duration can be counted; or A-parītāḥ अपरीताः Souls eternally wandering in the worldly existence or No–parītā noaparitāḥ नोपरीतानोऽपरीताः Siddha Bhagavān. (3) Paryāptāḥ पर्याप्ताः The Souls which have fully developed the food etc. characteristics in the womb; or A-paryā-ptakāḥ अपर्याप्तकाः Undeveloped; souls whose six paryāptis have not been completed; or No-paryāptā No–aparyāptāḥ नोपर्याप्ता नोऽपर्याप्ता Neither sufficient nor insufficient. Liberated Souls (4) Sūkṣmā सूक्ष्मा One-sensed beings inhabiting the whole Universe which cannot be seen by any one except a Kèvali and which cannot be destroyed; or Bādarāḥ बादराः One-sensed gross beings which are visible in a bodily form e.g. earth, water etc; or No-sūkṣma No-bādarāḥ नोसूक्ष्म नोबादराः Siddha Bhagavāns who are neither minute nor gross. (5) Sañjninaḥ संज्ञिनः Five–sensed rational beings; or A–sañjninaḥ असंज्ञिनः Souls having five sense but without mind cousciousness; or no–sañjni no asañjninaḥ नोसंज्ञिनोऽसंज्ञिनः Siddha Bhagavāns who are free from being rational or irrational. (6) Bhava siddhikāḥ भवसिद्धिकाः Souls which are fit for Salvation or A-bhava siddhikāḥ अभवसिद्धिकाः Souls not fitted to get Absolution or नोभवसिद्धिअनोऽअभवसिद्धियाः No–bhavasiddhia No-abhavasiddhiyāḥ Souls which are neither emancipated or bound;

a Siddha Bhagavān. (7) Trasāḥ त्रसाः Mobile living beings who would run away on being frightened; or Sthāvarāḥ स्थावराः One sensed beings like hills, mountains trees, etc. which do not move under any circumstance or No-trasa no sthāvarāḥ नोत्रसनोस्थावराः Siddha Bhagavāns who are neither mobile nor immobile

The living beings of Four Types are computed as (1) Mano-yoginah मनोयोगिनः Those who have the activity of the Soul to think of an object through an assisting cause in the form of an aggregate of mind substance; or Vāgyoginaḥ वाग्योगिनः Two sensed to five-sensed beings having the activity of speech; or Kāya-yoginaḥ काययोगिनः Those who are engaged in the activity of the body; or A-yoginaḥ अयोगिनः Kévalins in the fourteenth Guṇasthāna who are free from all activities of mind, speech, and body. (2) Strī-védakāḥ स्त्रीवेदकाः Persons Females (males or eunuchs) with a desire of sexual intercourse with a male-or Puruṣa-védakāḥ पुरुषवेदकाः Persons (males, females or euuuchs with a desire of sexual intercourse with a male or Napumsaka védākāḥ नपुंसकवेदका Hermaphrodites with a desire for both or A-yédakāḥ अवेदकाः Souls between the tenth and the fourteenth Gunasthāna who are perfectly free from cornal desires. (3) Cakṣur-darśani-naḥ चक्षुर्दर्शनिनः Possessed of the sense of visual perception; or A-caksū-r-darśaninaḥ अचक्षुर्दर्शनिनः Possessed of knowledge derived from senses none other except the sense of Vision; or Avadhi-darśaninaḥ अवधिदर्शनिनः Persons with direct perception of masser limited to subject-matter, place, time etc. with the help of senses; or, Kévala darsaninah केवलदर्शनिनः Persons who are blessed with Perfect Vision (4) Saṃyatāḥ संयताः Ascetics who are observing self-restraint; or A-saṃyatāḥ असंयताः-Not free from sinful practices; or Samyatā-asaṃyatāḥ संयतासंयताः Laymen votaries who are at the fifth spiritual stage; or no-samyatā no-asaṃyatāḥ नोसंयतानोअसंयताः Siddha Bhagavāns who are neither self-restrained nor otherwise.

Living Beings of *Five Types* are computed as (1) Nairayikāḥ नैरयिकाः Hellish beings; or Tiryag-yonikāḥ तिर्यग्योनिकाः Sub-human creatures such as beasts, birds etc. or Manuṣyāḥ मनुष्याः Human Beings; or Dévāḥ देवाः Gods; celeshal beings; or Siddhāḥ सिद्धाः Siddha Bhagavāns. (2) Krodha-kaṣāyiṇah क्रोधकषायिणः Persons possessed of anger; or Māna-kaṣāyiṇaḥ मानकषायिणः Persons having passion in the form of pride; or Māyā-kaṣāyiṇāḥ मायाकषायिणः Persons having deceit: or Lobha-kaṣāyiṇaḥ लोभकषायिणः Persons having passion in the form of greed; or A-kaṣāyināḥ अकषायिणः Souls perfectly free from passions such as anger, pride etc. Living Beings of *Six Types* are computed as. (1) Ekéndriyāḥ एकेन्द्रियाः One-sensed living beings; or Dvi-indriyāḥ द्वीन्द्रियाः Two-sensed beings; or Tri-indriyāḥ त्रीन्द्रियाः Three-sensed beings; or Caturindriyāḥ चतुरिन्द्रियाः Four-sensed beings; or Pancéndriyāḥ पञ्चेन्द्रियाः Five-sensed living beings; or Anindriyāḥ अनिन्द्रियाः Kévalins and Siddha Bhagavāns who are free from sense-organs and other organs with their functional processes. (2) Audārika śarīriṇaḥ औदारिकशरीरिणः Living beings possessing external physical body having flesh, blood, bones etc; or Vaikriya-śarīriṇah वैक्रियशरीरिणः Those with a fluid body generally to be met with among hellish beings, and seldom in human or sub-human beings, but at will amongst gods; or, Āhārakaśarīriṇah आहारकशरीरिणः Ascetics who have the power of evolving the material molecules which go to build up the Āhāraka body; or Taijasśarīriṇaḥ तैजस् शरीरिणः Persons with a lustrous body; or Kārmaṇa śarīriṇaḥ कार्मणशरीरिणः Souls possessed of Kārmaṇaśarīra-a body made up of the combination of eight kinds of Karma. Every earthly soul has the Kārmaṇa as well as the Tejasśarīra, and these two accompany it even in the next birth; or A-śarīriṇaḥ अशरीरिणः Disembodied souls-Siddha Bhagavāns.

Living Beings of *Seven Types* are computed as. (1) Prithvī-Kāyikāḥ पृथ्वीकायिकाः Earth-bodied; or Ap-kāyikāḥ अप्कायिकाः Water-bodied; or Téjaskāyikāḥ तेजस्कायिकाः Fire-bodied; or Vāyu kāyikāḥ वायुकायिकाः Air-bodied; or Vanaspatikāyikāḥ वनस्पतिकायिकाः Vegetable-bodied; or Trasakāyikā त्रसकायिकाः Mobile or Moving

living beings; or A kāyikāḥ अकायिका: Emancipated Souls or Siddha Bhagavāns who are without a body.

Living Beings of Eight Types are computed as. (1) Nairayikāḥ नैरयिका. Hellish beings; or Tiryagyonikāḥ तिर्यग्योनिका: Sub-human creatures such as beasts, birds etc; or Tiryag yonistriyāḥ तिर्यग्योनिस्त्रिय: Females of beasts, birds etc; or Manusyāh मनुष्या: Human beings; or Mānusyah मानुष्य : Females of human beings; or Dévāḥ देवा: Gods celestial beings; or Dévyaḥ देव्य: Goddesses; and Siddhā सिद्धा: Siddha Bhagavāns. (2) Ābhinibodhika-jnāninah अभिनिबोधिक ज्ञानिन: Persons having knowledge derived through the medium of 5 senses and mind or Śruta-jnāninah श्रुतज्ञानिन: Persons having scriptural knowledge; or Avadhi-jnāninah अवधिज्ञानिन: Persons having direct knowledge of matter within a limit, without the help of the senses and the mind; or Manaḥ-paryāya jnāninaḥ मन पर्यायज्ञानिन: Persons having a direct knowledge of another's thoughts about matter; having mental knowledge; or Kévala Jnāninah केवलज्ञानिन: Persons having Perfect Knowledge; Mati-a-jnāni मत्यज्ञानिन: Having intellectual ignorance; Śruta-a-Jnāninah श्रुतअज्ञानिन: Persons with ignorance about Scriptures; or Vibhanga jnāninah विभङ्गज्ञानिन: Persons having wrong visual knowledge.

Living Beings of Nine Types are computed as. (1) Ekéndriyāḥ एकेन्द्रिया: One-sensed Beings; or, Dvi-indriyāḥ द्वीन्द्रिया: Two-sensed Souls; or, Tri-indriyāh त्रीन्द्रिया: Three-sensed Souls; or, Catur-indriyās चतुरिन्द्रिया: Four-sensed Souls; or, Nairayikāḥ नैरयिका: Hellish Beings; or, Tiryag yonikāḥ Sub-human beings such as beasts, birds etc; or Manusyāh मनुष्या: Human Beings; or, Dévāḥ देवा: Gods; celestial beings; or Siddhāḥ सिद्धा: Siddha Bhagavāns (2) Prathama Samaya Nairayikāh प्रथमसमयनैरयिका: Hellish beings born at the first samaya; or A-prathama samaya nairayikāḥ अप्रथमसमयनैरयिका: Hellish beings born at a moment other than the first samaya; or Prathama Samaya Tiryancaḥ प्रथमसमयतिर्यञ्च: Sub human beings such as beasts, birds etc. born at the first samaya; or A-prathama Samaya Tiryancah अप्रथमसमयतिर्यञ्च: Sub-human beings such as beasts, birds etc. bonr

at a moment other than the first samaya; or, Prathama Samaya Manuṣyāḥ प्रथमसमयमनुष्याः Human Beings born at the first samaya; or A-prathama samaya manuṣyāḥ अप्रथमसमयमनुष्याः Human Beings born at a moment other than the first samaya; or Prathama Samaya-dévāḥ प्रथमसमयदेवाः Gods born at the first samaya; A-prathama Samaya dévāḥ अप्रथमसमयदेवाः Gods born at a moment other than the first samaya; or, Prathama Samaya Siddhāḥ प्रथम समयसिद्धाः Siddha Bhagavāns liberated at the first moment or अप्रथमसमयसिद्धाः Siddha Bhagavāns liberated at a moment other than the first samaya.

Living Beings of Ten Types are computed as (1) Prithvi Kāyikāḥ पृथ्वीकायिकाः Earth-bodied; or Ap Kāyikāḥ अपकायिकाः Water bodied; or Téjas Kāyikāḥ तेजस्कायिकाः Fire bodied; or Vāyu Kāyikāḥ वायुकायिकाः Air-bodied; or Vanaspati Kāyikāḥ वनस्पतिकायिकाः Vegetable-bodied; or Dvi-indriyāḥ द्वीन्द्रियाः Two-sensed; or Tri-indriyāḥ त्रीन्द्रिया Three-sensed; or Catur-indriyāḥ चतुरिन्द्रियाः Four sensed; or Pancéndriyaḥ पञ्चेन्द्रियाः Five-sensed; or Anindriyāḥ अनिन्द्रियाः Bhagavāns who are devoid of sense-organs. (2) Prathama Samaya Nairayikāḥ प्रथमसमयनैरयिकाः Hellish beings born at the first samaya; or A prathama samaya Nairayikāḥ अप्रथमसमयनैरयिकाः Hellish beings born at a moment other than the first samaya; or Prathama Samaya Tiryancaḥ प्रथमसमय तिर्यञ्चः Sub-human beings born at the first moment; or, A-pra thama Samaya Tiryancaḥ अप्रथमसमयतिर्यञ्चः Sub-human beings born at a moment other than the first samaya; or Prathama Samaya Manuṣyāh प्रथमसमयमनुष्याः Human Beings born at the first samaya; or A-prathama Samaya Manuṣyāh अप्रथमसमयमनुष्याः Human Beings born at a moment other than the first samaya; or, Prathama Samaya Dévāḥ प्रथमसमयदेवाः Gods born at the first samaya; or, A-prathama Samaya Dévāḥ अप्रथमसमयदेवाः Gods born at a moment other than the first samaya or Prathama Samaya Siddhāḥ प्रथमसमयसिद्धाः Siddha Bhagavāns liberated at the first samaya; or A-pratham samaya Siddhāḥ अप्रथमसमयसिद्धाः Siddha Bhagavāns liberated at a moment other than the first samaya.

All Worldly Living Beings are classified into Twenty-four

Types on the basis of their Daṇḍaka (sinful activity of the mind, speech, and body which blackens the soul).

The daṇḍaka for Nairayikāḥ नैरयिकाः Hellish Beings is one; the daṇḍaka for Asura Kumara and other gods is ten; that for Prithvī (earth) etc. is five; that for two-three-and four-sensed beings is four; that for human beings is one; that for Vyantara gods is one; that for Jyotiṣk gods is one; and the daṇḍaka for Vaimānika gods is one-making a total of 24 daṇḍakas.

Classification of Jivas on the Basis of Daṇḍakas

	Daṇḍaka
Hellish Beings	1
Asura Kumāra & other gods	10
Prithvi Kāyika etc.	5
Two-three-four sensed beings	4
Human Beings	1
Vyantara-gods	1
Jyotiṣk-gods	1
Vaimānika-gods	1
	24

Classification into Thirty-two Types.

(1) *Six Types*-viz. Paryāpta (developed) and A-paryāpta (un-developed) of two-sensed, three-sensed, and four-sensed living beings. *Four-Types of Pancendriya* living beings, Bādara Téjas Kāyika Aparyāpta बादर तेजस् कायिक अपर्याप्त Gross Undeveloped Fire bodied souls (9) Bādara Vāyukāyika A-paryāptah बादरवायुकायिक-अपर्याप्त: Gross Undeveloped Air-bodied souls (10 Badara Pratyéka Vanaspati Kāyika A-paryāpta बादरप्रत्येकवनस्पतिकायिक अपर्याप्त Gross Undeveloped Vegetable-bodied souls with one soul for each individual body. Also *Ten Types* as (1) Sūkṣma Prithvī Kāyika Paryāpta सूक्ष्मपृथ्वीकायिकपर्याप्त Minute Fully Developed Earth-bodied Souls (2) Sūkṣma Ap Kāyika Paryāpta सूक्ष्मअप्कायिकपर्याप्त Minute Fully Developed Water-bodied Germs. (3) Sūkṣma Téjas Kāyika Paryāpta सूक्ष्मतेजस्कायिकपर्याप्त Minute Fully Developed Fire-

bodied germs. (4) Sūkṣma Vāyu Kāyika Paryāpta सूक्ष्मवायुकायिकपर्याप्त Minute Fully Developed Air-bodied Germs. (5) Sūksma Pratyéka Vanaspati Kāyika Paryāpta सूक्ष्मप्रत्येकवनस्पतिकायिकपर्याप्त Minute Fully Developed Vegetable-bodied Souls with a soul for each individual body. (6) Sūkṣma Prithvi Kāyika A paryāpta सूक्ष्मपृथ्वीकायिकअपर्याप्त Minute Un-developed Earth-bodied Souls 7. Sūkṣma Ap Kāyika Aparyāpta सूक्ष्मअपकायिकअपर्याप्त Minute Undeveloped Water-bodied Souls. 8) Sūkṣma Téjas Kāyika Aparyāpta सूक्ष्मतेजसकायिकअपर्याप्त Minute Undeveloped Fire bodied Souls (9) Sūkṣma Vayukāyika A-paryāpta सूक्ष्मवायुकायिकअपर्याप्त Minute Undeveloped Air-bodied Souls (10) Sūkṣma Pratyéka Vanaspati Kāyika A-paryapta सूक्ष्मप्रत्येकवनस्पतिकायिकअपर्याप्त Minute Undeveloped Vegetable--bodied.

Pancéndriya living beings are classified into foor types viz., (1) Sanjni Pancéndriya संज्ञिपञ्चेन्द्रिय. Five-sensed rational beings (2) A-sanjni Pancéndriya असंज्ञिपञ्चेन्द्रिय Five sensed beings devoid of consciousness of mind. (3) Paryāpta Pancéndriya पर्याप्तपञ्चेन्द्रिय Fully developed Five sensed beings and (4) A-Paryāpta Pancéndriya अपर्याप्तपञ्चेन्द्रिय Pancendriya (five-sensed) beings with undeveloped sense-organs and limbs, and undeveloped functional activities; Ekéndriya living beings are classified into *Twenty-two* Types viz *Ten Types* as (1) Bādara बादर Gross Prithvi Kāyika Paryāpta बादरपृथ्वीकायिकपर्याप्त Gross Fully Developed Earth-bodied souls (2) Bādara Ap Kāyika Paryāpta बादरअपकायिकपर्याप्त Gross Developed Watera-bodied souls (3) Bādar Téjas Kāyika Paryāpta बादरतेजसकायिकपर्याप्त Gross Fully Developed Fire-bodied souls (4) Bādar Bādara Vāyu Kāyika Paryāpt बादरवायुकायिकपर्याप्त Gross Fully Developed Air bodied souls (5) Bādara Paryāpta Vanaspati Kāyika Paryāpta बादरप्रत्येकवनस्पतिकायिकपर्याप्त Gross Fully Developed Vegetable-bodied souls with one soul for each individual body (6) Bādar Prithvī Kāryika A paryāpta बादरपृथ्वीकायिकअपर्याप्त Gross Undeveloped Earth-bodied souls, (7) Bādara Ap-Kāyika A paryyāpta बादरअपकायिकअपर्याप्त Gross undeveloped Water-bodied Souls 8) Bādar Téjas Souls with one soul for each individual body.

Two Types Sûksma Sādhāraṇa Vanaspti Kāyika Souls सूक्ष्म साधारणवनस्पतिकायिकजीवाः Minute Vegetable-boded souls with infinite souls for one body, are sub-divided into two types viz. (1) Sûkṣma Sādhāraṇa Vanaspati Kāyika Paryāptī सूक्ष्मसाधारणवनस्पतिकायिकपर्याप्त minute Fully Developed Vegetable-bodired souls with infinite souls in one body; and (2) Sûkṣma Sādhāraṇa Vanaspati Kāyika A-paryāpta सूक्ष्मसाधारणवनस्पतिकायिकअपर्याप्त Minute Undeveloped Vegetable-bodied Souls with infinite souls in one body.

Thus the Thirty-two Types are as under :-

Two-sensed, three-sensed, and four sensed Souls are of Six Types. Five-sensed Souls are of Fours Types and One-sensed Souls are of Twenty-two Types making a Total of Thirty two Types.

Besides these Types, there are other Eight Types viz Aṇḍajāh अण्डजाः Those produced in eggs. (2) Potajāḥ पोतजाः Those animals who are born covered in skin e g an elephant etc (3) Jarāyujāḥ जरायुजाः Animals born from the womb with an umbilical cord e-g. human beings, buffaloes, cows etc. (4) Rasajāh रसजाः Small animals produced from perverted body-secretions e.-g. worms, (5) Saṃsvédajāḥ संस्वेदजाः Those produced from perspiration e-g. lice, bugs etc. (6) Sammurchimā*h* संमूर्छिमाः Those produced without the union of the male with the female, e g Ants, flies, frogs etc (7) Udabhijja उद्भिज्ज Those that come out from the ground after making a hole in it e. g butterflies, grass-hopes etc and (8) Aupapātikāh औपपातिकाः Those born from a place which is not a birth locality e. g. gods and hellish beings, from a divine bed and from a pillar in hell.

On account of their having Caitanya चैतन्य Life, Vitality, all living beings are of one type. They are of two types viz (1) Sthāvara स्थावर Imn obile, and (2) Trasa त्रस Moving. They are of three types viz Possessing (1) Strî Véda स्त्रीवेद Feminine Inclination (2) Puruṣa Véda पुरुषवेद and (3) Napuṃsaka नपुंसकवेद Inclination towards both. They are of four types viz (1) Déva देवा Gods

(2) Manusyā मनुष्या Human Beings (3) Tiryancas तिर्यञ्चा Sub-human Creatures; Brutes and (4) Nairikā*h* नैरयिकाः Hellish Beings. They are of five types viz. Ekéndriyāḥ एकेन्द्रियाः. One-sensed Living Beings (2) Dvi-indriyā*h* द्वीन्द्रियाः Two-sensed (3) Tri-indriyāḥ त्रीन्द्रियाः Three-sensed 4) Caturindriyāh चतुरिन्द्रियाः Four-sensed and (5) Pancéndriyā*h* पञ्चेन्द्रियाः Five-sensed. They are of six types viz (1) Prithvikāyikā*h* पृथ्वीकायिका Earth-bodied (2) Apkāyikā*h* अप्कायिकाः Water-bodied (3) Téjas kāyikā*h* तेजस्कायिका Fire-bodied 4) Vāyu kāyikā*h* वायुकायिकाः Air-bodied (5) Vanaspati kāyikā*h* वनस्पतिकायिकाः Vegetable-bodied and (6) Trasakāyikā*h* त्रसकायिकाः Moving Beings,

Prithvi Kyika Jîvas.

अथ केषां पृथ्वीकायतेति तद्विज्ञानाय सूत्रकृद्गाथाद्वयेन तद्विशेषानाह -

फलिह-मणि-रयण-विद्दुम-हिंगुल-हरियाल-मणसिल-रसिंदा ।
कणगाइ धाऊ-सेढी-वण्णिय-अरणेट्टय-पलेवा ॥ ३ ॥

अब्भय-तूरी-ऊसं मट्टिय-पाहाणजाइओऽणेगा ।
सोवीरंजण-लुणाइ पुढवी-भेयाइ इच्चाइ ॥ ४ ॥

Phaliha-Maṇi-Rayaṇa-vidduma hingula-hariyāla-maṇasila-rasindā.
Kaṇagāi dhāū-séḍhi-vaṇṇiva-araṇéṭṭaya-palevā 3.

Abbhaya-tūri-Ūsam-maṭṭiva pāhāṇa jāio'ṇégā
Soviranjaṇa luṇāi puḍhavi-bhéyāiiccāi 4.

[स्फटिक-मणि-रत्न-विद्रुम-हिङ्गुल-हरिताल-मनःशिला-रसेन्द्राः ।
कनकादयोधातवः खटिका-वर्णिका-अरणेटकः-पलेवकः ॥३॥
अभ्रकं-तूर्यषं-मृतिका-पाषाणजातयोऽनेकाः ।
सौवीराञ्जन-लवणादयः पृथ्वीभेदा इत्यादयः ॥ ४ ॥

Sphatika-maṇi-ratna-vidruma-hingula-haritāla-mānaḥ-s'ilā-rasén-drā*h* 3
Kanakādaya dhātva*h*-khaṭikā-varṇikā-aranétaka*h*-palévaka*h* 3.

Abhrakam tūryaṣpam mritikā–pāṣāṇa jālayo'nékāḥ
Sauvîranījana lavaṇadayaḥ Prithvrībhédā ityādayaḥ 4.]

Trans. 3–4. Phaliha (sphatika) crystal or quartz; maṇi–jewel; rayaṇa (ratna) gem; vidduma (vidruma) Coral; hiṅgula–vermilion; hariyāla (haritāla) yellow orpiment; manasila (manaḥśisa) realgar; rasinda (rasendra) mercury; kanagâî dhāū (Kanakādi dhātavaḥ) gold and other metals; sédhî (khaṭikā) Chalk; vaṇṇiya (varṇika) red reth; (soft stones lie) arkaṇîṭaka; palîvaka; abhraka (mica) of five colours; tūrî (turyaṣa earth); ūsam (Crude Sodium Carbonate); Maṭṭiya (mritikā pāhāṇa jāio-numerous kinds of earths and stones; sauvirañjaṇa-sulphuret of antimony; lavana, salt, sea-salt, sindhava etc. such are the kinds of Prithvikāyika Jīvas

व्याख्या–"फलिह त्ति" स्फटिकनामग्रहणेन अंकतैलिकादयो ग्राह्याः मणयश्चन्द्रकान्तादयः रत्तानि वज्रकर्केतनादीनि, यद्वा मणयः समुद्रोद्भवाः, रत्नानि (च खनीसमुद्भवानि, विद्रुमः प्रवालः हिङ्गुलहरिताल मनःशीलादयः

According to Acārānga Sūtra-Bādara Frithvī Kāyika Beings are of two kinds viz. (1) Ślaksna श्लक्ष्ण Soft and (2) Khara खर Hard. (1) Ślasṇa Prithvī Kāyika Jvias are the soft earths of five colours viz. Red, green, yellow, black and white earths.

(2) Khara Prithvīkayikā Jivas are 1. Earths 2. Pebbles. 3 Sand 4. Stone 5. Slabs 6. Salts 7. Usa-Salt earth 8. Iron 9. Copper 10. Lead 11. Tin 12 Silver 13. Gold 14 Diamands 15. Yellow orpiment 16. Vermilin 17. Realgar 18. Sulphuret of Antimony 19. Coral 20. Mica 21. Fine Sand

The fourteen kinds of gems are (1) Gomédaka (2) Rucaka (3) Aṅka (4) Sphatika (5) Lohitākśa 6 Marakata 7. Masāragala 8. Bhujamodaka (9) Indranila (10) Chaṇdra prabhā (11) Vaiḍurya 12 Jalakānta 13. Sūryakānta 14. Maṇikānta.

D. C. The term 'sphatika' uncludes all transparent and precious stones like Aṅkatailaka. Jewels are those like Candrakānta etc that are produced in ocean and elsewhere.

प्रतीता एव, रसेन्द्रः पारदः एषा द्वन्द्वः। तथा कनकादयः सप्तधातवः तेचामी-चामीकररूप्यताम्रत्रपुखर्परसीसकलोहानि, एषां धातूनां खनीदलानि पृथ्वी-कायः। सेढि त्ति खटिका। वर्णिका रक्तमृत्तिका। अरणेट्टको देशप्रसिद्धः। पल्लेवकः पाषाणविशेषः। अभ्रकाणि पञ्चवर्णानि। तूरी वस्त्राणां पाशहेतु मृत्तिका-विशेषः। ओस त्ति क्षारभूमिर्यत्राङ्कुरोत्पत्तिर्न जायते। द्वन्द्व-समासा-न्नपुंसकत्वं चैकत्वं चेति। मृत्तिका प्रतीता एव। पाषाणजातयोऽनेक प्रकाराः। सौवीराञ्जनं श्वेतकृष्णभेदभिन्नमञ्जनं। लवणं प्रतीतं, उपलक्षणात्सिन्धव समुद्रलवणादि। एवमनेकप्रकारैः पृथ्वीकायभेदा इत्यादय उक्ता। अनुक्ता अपि स्वबुद्धया ज्ञेया इति गाथाद्वयार्थः ॥ ३-४ ॥

According to Pannavaṇā Sūtra Bādara Prishvikāyikas are of two kinds viz. 1. Ślakṣṇa श्लक्ष्ण Soft and 2. Khara खर Hard.

I. Ślakṣṇa Bādara Prithvi Kāyikās are of seven kinds viz 1. Black 2. Green 3 Red 4 Yellow 5 White 6 Paṇḍu-mritikas and 7 Panaka-mritikas.

II Khara Bādar Prithvi Kāyikas are:-1 Earths 2 Pebbles 3 Sand 4 Small stones 5 Slabs 6 Sea salt 7 Ūsa-Alkaline earths 8 Iron 9 Copper 10 Tin 11 Lead 12 Silver 13 Gold 14 Diamonds 15 Yellow orpiment 16 Vermilion 17 Realgar 18 mercury 19 Sulphuret of Antimony 20 Coral 21 Mica 22 Micasand 23 Gomédaka 24 Rucaka 25 Aṅka 26 Sphatika 27 Lohitākṣa 28 Marakata-nilam 29 Masāragalla 30 Bhuja-mocaka 31 Indra-nila 32 Candana 33 Gairika 34 Haṃsagarbha 35 Pulāka 36 Saugandhika 37 Candra-prabhā 38 Vaiḍūrya 39 Ulakānta, and 40 Sūrya-kānta.

gems are those like karakétana etc, that are dug out of the mines. Coral is formed in sea, and it is of red colour. Vermilion, orpiment, mercury etc. are welknown. Metals like gold, silver, copper, tin, lead, and iron, that are dug from the mines, also fall under the category of Prithvī Kāyika Jīvas. Mica includes five

varieties of different colours. Tūrya ūsa is a kind of earth which is used for dyeing clothes etc. Kṣāras are the different kinds of salty, earth wherein nothing could be grown. The terms "earth" and "stone" are clear--Antimony Sulphuret is of two varieties viz black collyrium and white collyrium The term 'salt' signifies all sorts of salts. e g. Sea-salt, Sindhava etc.

Ap-Kāyika Jīvas.

अथ पृथ्वीकायभेदानुक्त्वा अप्कायभेदान् कथयन्नाह—

भोमंतरिक्खमुदगं ओसाहिमकरग हरितणुमहिया।
हुंति घणोदहिमाई, भेयाणेगा य आउस्स ॥ ५ ॥

Bhomantarikkhamudagam, osā hima Karaga haritaṇu mahiyā ।
Hunti ghaṇodahimā bhéyā négā ya āussa. 5.

[भौमान्तरीक्षमुदकमवश्यायो हिमं करको हरितनुर्महिका ।
भवन्ति घनोदध्यादयो भेदा अनेके चापकायस्य ॥ ५ ॥

Bhaumāntarikṣamudakam avasyāyo himam karako haritanur--mahikā ।

Bhavanti ghanodadhyādayo bhéda anéké cāpkāyasya 5.]

Trans-Bhomam (bhaumam) sub-soil or under ground waters; antariksamudakam (āntarikṣam) rain water; osa-dew; himam-ice; karaka-hail; water-drops on green-vegetables; mist etc. are the numerous varietices of Water-bodied Souls

व्याख्या-५-भौमं कूपादिशिराजलं । आन्तरिक्षं मेघजं पयः । "ओस त्ति" अवश्यायस्नेहजलं । हिमं तुषारं । करको घनोपलः । "हरितणु त्ति" स्नेहकाष्ठे दर्भाग्रेषु जलबिन्दवः । "महिय त्ति" महिका धूमरी प्राकृतत्वाद्दीर्घः । "घणोदहि त्ति" पृथ्व्या आधारभूतमसङ्ख्यातजोजनप्रमाणं पयः पिण्डरूपंपृथ्वी-पर्यन्तं तद् घनोदधिः अप्काय, इत्यादयोऽनेकेऽप्काय-भेदाः स्युरिति गाथाऽक्षरार्थः ॥ ५ ॥

D. C.—Sub-soil or ground water means water from wells etc; sky-water is rain water. Dense water spreading all over all over the earth for numerous yajans on which the earth rests is Ganodadhi. Other terms are clear.

According to Pannavaṇā Sutra-Apkāyika Jivas are of two kinds viz (1) Sūkṣma Ap Kāyika and (2) Bādara Ap Kāyika. Sūkṣma Ap kāyika are Paryāpta Sūksma Ap Kāyika and Aparyāpta Sukṣma Ap Kayika.

Bādara Ap Kāyika Jivas are 1. Dew 2. Ice 3 Hail 4. Hartanu-wafer-drops on green vegetables 5. Pure Water 6 Cold water 7. Hot Water 8 Alkaline Waters 9 Slightly acid Water 10. Acid Waters 11 Salt-water 12 Water with a taste resembling that of wine 13. Milky Water 14. Water having the taste of ghee (clarified butter) 15. Kṣododaka-Water having the taste of sugar cane Juice 16. Rasodaka-Water in Puṣkara Vara Dvîpa.

Appendix.

In a drop of unfiltered water, one can easily see under a microsocope as many as 36450 moving living beings. Water belongs to the Ap-Kāyika division of Sthāvara Living Bodies. The minute living animalclues that are found in a drop of un-filtered water, are not Ap-Kāyika living bodies but they are two-sensed trasa (moving) living beings. By carefully filtering water, these minute two-sensed moving living bodies become greatly reduced and by boiling the water three times consecutively, they disappear, entirely and then, they do not grow and multiply in boiled water, as they do in un-filtered water Boiled water, thus, becomes a-cita or life-less that is to say, it becomes perfectly free from these minute two-sensed living bodies. Water boiled three times, one after the other at a time, remains a-cita or free from these minute two-sensed living beings for 5 (five) prahars (fifteen (15) hours) in Summer; for four prahars 12 hours.) in Winter and for three (3) prahars (nine (9) hours) in the Rainy Season. Water thus boiled can be used for drinking purposes by Jain Sādhus for the periods mentioned above for each season without transgressing the-limit of any period of time.

If a small quantity of Quick Lime is added to that quanlity of boiled water, the water remains prefectly free from these

minute animalcules for 24 prahars. (72 hours). Water, thus preserved, can be used by Jaina Sādhus for other purposes. Jainas Sādhu cannot, under any circumstance touch sa-cita (full of living beings) un-boiled water.

3. Agni Kāyika Jīvas

अथ अप्कायभेदानुक्त्वा अग्निकायभेदानाह—

इंगाल-जाल-मुम्मुर-उक्कासणि-कणग-विज्जुमाईया ।
अगणिजियाणं भेया, नायव्वा निउणबुद्धीए ॥ ६ ॥

Ingāla-Jāla-mummura-ukkā-asani-kaṇaga-vijjumāīyā ।
Agaṇi Jiyāṇam bheyā nāyavvā nāyavvā niuṇa buddhié. 6.

[अङ्गार ज्वाला-मुर्मुर-उल्काशनयः कणको विद्युदादयः ।
अग्निजीवानां भेदा ज्ञातव्या निपुणबुद्ध्या ॥ ६ ॥

Aṅgāra-jvālā-murmura-ulkā'anayaḥ kaṇako vidyudādayaḥ ।
Agni-jīvānām bhedā Jnātavyā nipuṇa-budhyā.]

Trans. 6. Ingāla (aṅgāra)-burning Coal; jāla (jvālā)-flame; mummura (murmura)-sparks of fire mixed with ashes in burning cow-dung fuel; ukkā ulkā Lines of various forms produced in the sky as a result of fire in the sky region; asaṇi (aśani) sparks of fire falling on the ground, from the sky; kaṇaga (kanaka) fire bodies resembling stars, falling from the sky; vijjuma (vidyut) lightning etc. should be recognised by shrewd persons as different forms of Agnikāyika (lustrous) Jīvas* 6.

व्याख्या-६-अङ्गारो ज्वालारहितोऽङ्गारः। ज्वालाऽग्निसम्बद्धार्चिर्विशेषः। मुर्मुरा विरलाग्निकणभस्म: लोके कारिषोऽग्निरिति प्रसिद्धः। उल्का गगनाग्निरुत्पातकारणं व्योम्नि विविधाकारवति रेखारूपा। "असणि त्ति" आकाशात्पतिता भुवि वह्निकणाः। "कणग त्ति" गगनात्तारकवत्कणरूपः पतन्नग्निर्दृश्यते। विद्युत् प्रतीता। शुद्धाग्निर्निरिन्धनो वह्निर्वंशघर्षणादेरुत्पन्नः। उपलक्षणात्सूर्यकान्त्या (न्ता) देरुत्पन्नश्च। इत्यादयोऽनुक्ता अप्यग्निकायभेदा निपुणबुद्ध्या ज्ञातव्या इति गाथाक्षरार्थः ॥ ६ ॥

*In Punnavanā Sūtra, the Tejas-Kāyika Jīvas are of two kinds viz (1) Sūkṣma Téjas Kāyika सूक्ष्मतेजस्कायिक Minute fire-bodies and (2) Bādara Téjas Kāyika बादर तेजस्कायिक Gross fire-bodied.

D. C. "murmura" signifies the sparks found in a heap of ashes in a fire of cow-dung fuel. Ulkā represents a, line of fire seen in the sky as a sign of storms. The fire-particles fallen on the ground from the sky are known as "aśani", and the fire seen as stars falling from the sky is Sermed as Kanaka. More over, pure fire is produced without the help of fire-wood, in the case of two bamboos being rubbed with force against each other. There are several kinds of fire also, like that produced. from the Sûrya Kāntā Jewel etc.

Appendix

Lightning and Ordinary Lamp-light. Is Lightning as well as ordinary lamp-light sa-cita or a-cita !

Jaina Sages have always considired ordinary lamp light and the flash of lightning as forms of Agni-Kāyika (fire bodied)

Sukṣma Téjas Kāyika bodies are Paryāptā and A-paryāptā.

Bādara Téjas Kāyika Bodies are of many kinds viz (1) Aṅgāra-Burning coal without smoke (5) Jvālā-Flame in connection with burning coal or flame of a lamp (3) murmura-sparks of fire mixed wish ashes in Cow-dung fire. (4) Arci अर्चि Flame unconnected with any burning substance. (5) Alāta-Aburning straw (6) Śuddhāgni शुद्धाग्नि Fire in a heated iron globe (7) Ulkā उल्का Lines of various forms produced in the sky as a result of iire in the sky (8) Vidyut-lightning (9) Aśani-sparks of fire resembling stars falling from the sky (10 Nirghata (निर्घात) Fire produced by a blow with a vaikriya club or mace (11) Saṃgharṣa संघर्ष Fire produced by forciable rubbing of two bamboos against each other (12) Sûrya-Kānta सूर्यकान्त Fire produced by the gem Sûrya-kānta and others, are varieties of Bādara Téjas Kāyika Jivas. They are Paryaptā and A. paryāpta-Also they are divided into sub-classes on account of their varieties of colours small, taste, and touch With one paryapta Agni Kāyika bodys there are always a-saṃakhyāta (innumerable) a-paryāpta Agni-Kāyika bodies.

Jivas* and as such they are sa-cita

Jaina Sādhus and persons while doing the Sāmāyika Kriyā, therefore, do not allow light from these two bodies to touch their bodies.

Also, if we place a lighted candle in a glass-chamber or a three-necked Wielfet Bottle from which air has been removed by an exhaust-pump, the lighted candle will be, at once, extinguished. Because a candle-flame requires a certain quantity of air to keep it burning.

Just as, human beings, and lower animals cannot live without a sufficient quantity of pure air, in the same way, fire and flame, cannot live without air. They can-exist, only if there be a sufficient quantity of air. This is a strong argument to prove that Agni-Kāyika bodies possess life.

Electric Light

With regard to electric light, the question is whether the electric light produced by a current of electricity from power-producing machinery, is sa-cita or a-cita ?

We have electric lights in glass bulbs from which air has been removed by a special process. Glass-bulbs, from which air has been removed are especially necessary for the production of electric light. If air cannot be removed from these glass-bullbs, as it ought to be, there will be no light. This is not a conjectural hypothesis, but it can be readily proved by a simple scientific experment.

Some persons say, that electric light is artificially made by friction, and that no sa-cita material has been used in its preparation and that it is, therefore, a cita, But this line of argumentation is not conclusive as all varieties of electricity are

*In Aticāra (transgression) Sûtra during daily Prati-Kramaṇa Kriyā the following sentence does occur viz विज्ज-दीवातणी उज्जेही हुइ-Vija-divā taṇi ujjéhi hui-meaning to say that it is a transgression if the light of Lightning as well as, of a simple lamp falls on the body of persons doing the Kriyā.

not a-cita. For instance, vidyut or lightning-a form of electricity produced in the sky-is sa-cita and therefore, all forms of electricity are not a-cita.

The science of electricity is of recent date and the various delevelopements in the form of Telegraphy Telephone, Electric Trains, Wire-less, Radio etc are the products of the last century.

The Sacred Books of the Jains were composed several centuries before the birth of Christian era and consequently it is but natural that there may not be any mention of any of these discoveries of the present age, in those writings. But it must be said to the credit of the Jaina Sages that numerous centuries before the advent of the present scientific age, they were able to recognize vidyut-lightning as a form of electricity and knowing it to be sa-cita by their omniscient knowledge, they thought it fit to be avoided by Jaina Sādhūs, and by persons who were in Sāmāyika Kriyā.

The theory that electric light being made artificially from materials which are not sa-cita, is a-cita, is a wrong hypothesis.

Others argue that electric light is sa-cita because it is hot to touch. They go with the wrong hypothesis that all hot objects are sa-Cita. With heat they combine sa-citatā If their hypothesis is correct, it will be practically impossible for Jaina Sādhus to touch boiled water, hot milk, or heated articles of food material. Also, they cannot be allowed the use of hot-water-bag or heated brick for fomentation. They cannot use these articles if they are sa-cita. The theory that hot articles are sa-cita, does not hold good

Jaina Sages are of opinion that electric light is sa-cita.

The reasons for holding this theory are the following:

1. Just as Prithvi Kāyika Jivas are of various types e. g. numerous minerals, varieties of stones and earths, a multitude of salts all of which are of various densities, colours, shapes,

dimensions, weights etc in the same manner, Agni Kāyika and Vāyu-Kāyika Jivas are of various densities, colours, weights, dimensions etc. For instance, the intensity of heat in the fire of (1) grass (2) wood-charcoal (3) cow-dung fuel (4) mineral coal obtained form coal-mines and (5) Electric Light is different. Similarly Bādara Vāyu Kāyika Jīvas are of various densities.

Jaina authors have mentioned two main types of Vāyu (wind) viz 1 Ghanavāta घनवात Heavy or Thick wind and (2) Tanuvāta तनुवात Light or Thin Rareified Air according to their densities. The present-day scientists (4) also say that, as we go higher and higher from sea-level, the atmospheric air becomes more and more rareified than that met with at the surface of the ground; and such is the general experience of aero-plane drivers. The dense atmosphere of ground-level is largely mixed with rareified air.

2. One kind of air may be beneficial to the support of life in one kind of Agni Kāyika body, while it may destroy life in another. For instance, a gust of wind will instantly put out the flame of an ordinary lamp, while the same gust of wind will put energy into withering ambers of a pile of wood, and re-kindle them into a blazing flame.

3. Agni Kāyika Jivas cannot live without air. They must have air to support their individual life. If the kind of air that that they require for the support of their life, be different, and if the quantify be more or less than their requirements, their life will be extinct.

4. Now, the question of electric light is different. Electric light, is extremely pure, clear, and highly escharotic. It cannot bear ordinary atmospheric air. When air is removed from electric glass-bulbs, there always remains a sufficient quantity of rareified air in the bulbs which keeps the electric light burning. It is the presence of rareified air that makes electric light bulbs sacita,

4. **Vàyu Kàyika Jivas**

प्रक्रमाद्वायुकायभेदान् विवृण्वन्नाह—

उब्भामगउक्कलिया मंडलिमुहसुद्धगुंजवाया य ।
घणतणुवायाईया भेया खलु वाउकायस्स ॥ ७ ॥

Ubbbāmaga-ukkaliyā-mandalimuha-suddha-guṅjavāyā ya ।
Ghaṇa-taṇuvāyāiyā bhéyā khalu vāukāyassa ॥ 7 ॥

[उद्भ्रामक-उत्कलिकौ मण्डलि मुख-शुद्ध-गुञ्ज-वाताश्च ।
घनवाततनुवातादिका भेदा खलु वायुकायस्य ॥ ७ ॥

Udbhrāmaka utkali au maṇdali mukhaśuddha-guṅja-vatāśca ।
Ghana-vātatanu-vatadikā bhédākhalu vāyu-kāyasya ॥ 7 ॥]

Trans.—7. Ubbhāmaga (udbhrāmaka)—wind blowing up wards; ukkaliyā—(utkalika)-wind blowing down-wards; maṇdali-whirl wind; mukha-wind coming from the mouth; suddha-breeze; gunja-vāta-wind blowing with a melodious humming tune; ghana-

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According to Pannavaṇā Sutra, Vāyu Kayika Jīvas are of two kinds viz (1) Sukṣma Vāyu Kāyika (Incorporeal Air-bodied) and (2) Bādara Vāyu-kāyika (Corporeal Air-bodied-Sukṣma Vāyu kayika are Paryāpta and A paryāpta. Bādara Vāyu-kāyika bodies are (1) Eastern Wind (2) Western Wind (3) Northern Wind (4) Southern Wind (5) Wind going upwards (6) Wind blowing downwards (7) Wind blowing a cross (8) Wind blowing in four corners (9) Wind blowing irregularly (10) Wind blowing in waves (11) Whirl-wind (12) Wind moving in a circle (13) Wind blowing with humming noise. (14) Wind accompanied by showers of rain (15) Samvartaka wind which makes the branches of trees to bend down (16) Ghanavāta. The dense air resembling layers of hard ghee which supports Rama-prabhā and other parts of the Univerce and which also supports Sandharma déva-loka and other heanenly regions (17) Taṇu Vāta-Thin rareified air.

vāta (Dense Wind;) tanu vāta-(Rareified Wind) etc. are the different varieties of Vāyu Kayika Jīvas.

व्याख्या–७–उद्भ्रामकवातः, उत्कलिकावातः, मण्डलिकावातः मुखवातः, शुद्धवातः, गुञ्जवातादीनां स्वरूपनाम्नैव बुद्धया ज्ञेयं। अथवाऽयं विशेषः, तद्यथा-उद्भ्रामकवातोऽपरनामा संवर्त्तकः यो बहिः स्थितमपि तृणादि विवेक्षितक्षेत्रान्तः क्षिपति। उत्कलिकावातो यः स्थित्वा स्थित्वा वाति। मंडलिकावातो वातोलीरूपः। मुखवातः प्रतीत एव। शुद्धवात उत्कालिकादिविकलो मन्दानिलः। गुञ्जवातो यो गुञ्जन् वाति। अथ घनवात तनुवात योः स्वरूपं किञ्चिदुच्यते रत्नप्रभादिपृथ्वीनां सौधर्मादि देवलोकानां यदाधारभूतौ घनवात तनुवातौ। तयोराद्यस्त्यानघृतरूपः, अन्यस्तु तापितघृतवदूद्दढरूपः। तौ द्वावपि असङ्ख्यात योजनप्रमाणपिण्डौ। इत्यादयो वायुकायभेदा ज्ञेया नामतः विस्तरार्थोऽन्यशास्त्रेभ्योऽवसेय इति गाथार्थः ॥ ७ ॥

D. C.—Udbhrāmaka variety is that which blows a straw inside from outside a field. It is also known as saṁvartaka vāyu The Utkalika type of wind blows downwards at short intervals of time. Out of the ghana and tanu types, the first one is thick like frozen ghee, while the second one is thin like heated ghee. Both of them are prevalent on the earth and heavens spreading far and wide. 7.

The author, then procedes to state the different kinds of Vanaspati Kāyika type of Sthāvaras:—

5. Vanaspati Káyika Jívas.

प्रस्तावादथ वनस्पतिकायभेदान् कथयन्नाह—

साहारणपत्तेया, वणसइजीवा दुहा सुए भणिया ।
जेसिमणंताण तणु एगासाहारणा ते उ ॥ ८ ॥

Sāhāraṇa pattéyā vaṇasai jīvā duhā suè bhaniyā ।
Jsimåesantāṇa tanu, egā sahāraṇā té u ॥ 8 ॥

[साधारणप्रत्येका वनस्पतिजीवा द्विधा श्रुते भणिताः ।
येषामनन्तानां तनुरेका साधारणस्ते तु ॥ ८ ॥

Sādhāraṇa pratyékā vanaspati-Jīvā dvidhā śruté bhaṇitāḥ ।
Yéṣāmanantānām tanurékā Sādhāraṇasté tu ॥8॥]

Trans.-8. In scripures, two kinds of Vanaspati Kāyika (Vegetable- bodied) jīvas are mentioned viz Sādhāraṇa (General) and Pratyéka (Individual). Those which, possess one (Common) form for many (beings) are (included under) the Sādhāraṇa (General) type. ॥8॥

व्याख्या-८-वनस्पतिजीवाः श्रुते आगमे द्विधा भणिताः-उक्ता इति सम्बन्धः । तत्रैके साधारणाः, अन्ये प्रत्येकाः । " वणसइ त्ति " छन्दोभङ्गभयाद् द्वित्वं न । इह पूर्वं तावत्साधारणस्वरूपं व्याख्यानयति " जेसिं त्ति " येषां-वनस्पतिकायजीवानामनन्तानामेका तनुः-शरीरं ते साधारणाः, अन्ये प्रत्येकाः। तथा चोक्तं श्री पन्नापनायां-[1] " समगं वक्कंताणं समगं तेसिं सरीरनिप्फत्ती । समगमाहारगहणं समगं उस्सासनिस्सासा ॥ १ ॥ एगस्स उ जं गहणं बहूणं साहारणाण तं चेव । जं बहुआणं गहणं समासओ तं पि एगस्स ॥ २ ॥ साहारणमाहारो साहारणमाणपाणगहणं च । साहारणजीवाणं साहारणलक्खणं एवं " ॥ ३ ॥ आसां सुगमार्थत्वान्न व्याख्यायते, भावार्थः स्वयमेव भावनीयः । तथा ते साधारणा द्विधा एके सूक्ष्मसाधारणा एके बादरसाधारणाः, सिद्धान्ते साधारणस्य निगोद इत्यपि संज्ञाऽस्ति । इह तावत्पूर्वं सूक्ष्मनिगोद स्वरूपं दर्शयति, यदुक्तं संग्रहिण्यां-" गोला[2] य असंखिज्जा असंखनिगोय

१ समकं व्युत्क्रामता समकं तेषां शरीरनिष्पत्तिः ।
समकमाहारग्रहणं समकमुच्छ्वासनिःश्वसौ ॥ १ ॥
एकस्य तु यद्ग्रहणं बहूनां साधारणानां तदेव ।
यद्बहुकानां ग्रहणं समासतस्तदपि एकस्य ॥ २ ॥
साधारण आहारः साधारणमानपानग्रहणं च ।
साधारणजीवानां साधारणलक्षणमेतत् ॥ ३ ॥

२ सूक्ष्मनिगोदो भदन्त ? सूक्ष्मनिगोदत्वे कालतः कियच्चिरं भवेत् गौतम ! जघन्येन अन्तर्मुहूर्त-मुत्कर्षतः असङ्ख्येयोत्सर्पिण्यवसर्पिण्यः कालतः क्षेत्रतः ।

गोलओ भणिओ। इक्किक्कम्मि निगोए अणंतजीवा मुणेयव्वा ॥ १ ॥ सुगमैव। यथागमसम्प्रदायं किञ्चिदुच्यते-इह हि द्विधा जीवाः सांव्यवहारिका असांव्यवहारिकाश्च। तत्र येऽनादिसूक्ष्मनिगोदेभ्य उद्धृत्य शेषजीवेषूत्पद्यन्ते ते पृथिव्यादि विविधव्यवहारयोगात्सांव्यवहारिकाः। ये पुनरनादि कालादारभ्य सूक्ष्मनिगोदेष्वेवावतिष्ठन्ते (ते) तथाविधव्यवहारातीतत्वादसांव्यवहारिकाः। अथ किमसांव्यवहारिकराशेः सांव्यवहारिकराशावागच्छन्ति न वा? तदुच्यते-उक्तं च विशेषणवत्यां-*"सिज्झंति जत्तिया किर, इह संव्ववहारजीवरासीओ। इंति अणाइवणस्सइरासीओ तत्तिया तम्मि ॥ १ ॥ प्रकटार्थो। तथा च सांव्यवहारिकाः सूक्ष्मनिगोदेभ्य उद्धृत्य शेष जीवेषूत्पद्यते। तेभ्योऽप्युद्धृत्य केचिद्भूयोऽपि तेष्वेव निगोदेषु गच्छन्ति, परं तत्रापि सांव्यवहारिका एव ते व्यवहारे पतितत्वात्। अत्र चोक्तरूपतोऽवस्थानकालमानमसङ्ख्याता उत्सर्पिण्य वसर्पिण्यः, यदागमः-"[१]सुहुमनिगोए णं भंते? सुहुमनिगोयत्ता कालओ केचिरं होइ? गोयमा? जहण्णेणं अंतोमुहुत्तं, उक्कोसेणं असंखिज्जा उस्सप्पिणी ओसप्पिणीओ कालओ खित्त उ त्ति" व्याख्या--असंङ्ख्येषु लोकाकाशेषु प्रतिसमयमेकैकप्रदेशापहारे यावत्य उत्सर्पिण्यवसर्पिण्यो भवन्ति तावत्प्रमाणाः असङ्ख्येया उत्सर्पिण्यवसर्पिण्य इत्यर्थः। सूक्ष्मनिगोदविशेषं संदर्श्य बादरनिगोदस्वरूपं दर्शयति-बादरनिगोदकायस्थितिस्तु सप्ततिः सागरकोटीकोटयः, यदाह-"बादर[१] निगोएणं भंते! पुच्छा, गोयमा? जहण्णेणं अंतोमुहुत्तं उक्कोसेणं सत्तरि कोडाकोडीओ सामान्य निगोद स्थितिमानं तु सार्द्धौ द्वौ पुद्गलपरावर्त्तौ। तथा पञ्चसङ्ग्रहे-साहारणाण दो सड्ढपुग्गला निव्विसेसाणं"। अत्र साधारण निगोदानां-सूक्ष्मेतर पर्याप्तापर्याप्त विशेष

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* सिध्यन्ति यावन्तः किल इह संव्यवहाराशिः। आयान्ति अनादिवनस्पति राशेस्तावन्तस्तस्मिन।

१ गोलाश्चासंख्याता असङ्ख्यनिगोदको गोलको भणितः।
एकैकस्मिन्निगोदे अनन्ता जीवा ज्ञातव्याः ॥ १ ॥

१ बादरनिगोदो भदन्त! पृच्छा, गौतम! जघन्येनान्तर्मुहूर्त्तं उत्कर्षतः सप्ततिः कोटीकोटयः।

२ साधारणानां द्वौ सार्धौ पुद्गलपरावर्तौ निर्विशेषाणाम्।

रहितानामिति । तथा आर्यश्यामोऽपि प्रज्ञापनायामाह–"निगोए[3] णं भंते ? निगोयत्ताए कालओ केच्चिरं होइ ? गोयमा ? जहण्णेणं अंतोमुहुत्तं, उक्कोसेणं अणंतं कालं, तत्थणं अणंताओ उस्सप्पिणि ओसप्पिणीओ खेत्तओ अड्ढाइज्जा पुग्गलपरियट्टा" इति प्रसङ्गेनालं । प्रकृतं प्रस्तूयते–एकस्मिन् सूक्ष्मवालाग्रप्रदेश प्रमाणक्षेत्रेऽसङ्ख्याता निगोदाः गोलकाकारतया "गोलो" इति संज्ञा । तत्रैक-स्मिन् सूक्ष्मवालाग्रप्रदेश प्रमाणक्षेत्रेऽसङ्ख्याता निगोदास्तेष्वेकैकस्मिन्निगोदे-ऽनन्ता जीवाः निगोद स्वरूपं प्राग्व्यावर्णितं ज्ञातव्यमिति गाथार्थः ॥ ८ ॥

D. C. According to the Jaina Scriptur, Vanaspati Kāyikā (Vegetable Beings) are divided into two types viz 1 Sādhāraṇa (General) and 2) Pratyéka or Individual.

The principal characteristics of the Sādharaṇa or General type of vegetable beings are explained in the Prajnāpanā (Pannavaṇā) Sutra as follows :—Going asunder together, taking the form together, taking food together, inhaling and exhaling air together, the possession of one, being the common possession of all, and of many together, being the possession of one; common food, common holding and the common Soul-These are the characteristics of the Sādhāraṇa or General type of Jivas.

The Sādhāraṇa or General Type is again sub-divided into (1) Sukṣma (In-corporeal) and (2) Bādara or Corporeal.

The Sukṣma or Incorporeal type of Sadharaṇa Vanaspati Kāyika Jivas is explained in Saṁgrahiṇī Prakaraṇa as follows :- "There are innumerable spheres (golāḥ); each sphere possesses innumerable nigodas (i-e Sādharaṇa types of Jīvas) and in each nigoda there are ananta (infinite) Jivas.

According* to the tradition of the Jaina Āgamas, the sub-divisions mentioned above are respectively known as (1) Saṁvy-

१ निगोदो भदन्त ! कालतः कियच्चिरं निगोदत्वे भवति ? गौतम ? जघन्येनान्तर्मुहूर्तमुत्कर्षेणा-नन्त कालं । तत्र अनन्ता उत्सर्पिण्यवसर्पिण्यः क्षेत्रतः अर्धतृतीयाः पुद्गलपरावर्ताः ।

avahārika सांव्यवहारिक and A-saṁvyavahārika असांव्यवहारिक Those that are produced from the original sūkṣma (in corporeal) type of nigodas into the rest of the types of Jīvas i-e Prithvī Ķāyika, Ap Ķāyika etc, are known as Sāṁvyavahārikas on account of their contact with Prithvî etc. And those that reside in the suṣma nigoda right from the beginning are known as A-sāmvyavahārika in absence of any such contact.

Now, the question is whether these nigodas can ever come to the category of Sāmvyavahārika, from that of the A-sāmvya vahāka. It is said in Viśeṣaṇāvatī That those that are found to have come from the category of Sāṃvyavaharika are, really speaking obtained from the original category of Vanaspatī-kāya.

From amongst the Sāṁvyavaharikas there are some which return to the original state of sūkṣma (in-corporeal) nigodas; but even in that condition, these nigodas do not cease to be Sāṁvyavahārika on account of their falling into the said contact with Prithvî Ķāya etc.

According to the Bhagavatī Sūtra, the life of Sūkṣma nigoda has been measured as covering innumerable Avasarpiṇī and Utsarpiṇī ages.

The Āgamas give the longevity of the Bādara type of nigodas as seventy crore crores of Sāgars. The age of Sādhāraṇa (General) type of Vegetable-bodied Jīvas is measured as 2½ times their Bādara (corporeal) and Sūkṣma (in-corporeal) lives together, as said in Panca Saṁgraha.

The term Sādhāraṇa here includes those that are free from distinctions like sūkṣma bādara, paryāpta (completely developed) and a-paryāpta (not completely developed) Ārya Syāmācārya has also supported the above-stated view in Prajñā-panā (Pannavaṇā) Sūtra. The term "golā" (spheres) is used because on a small region 'equal to the point of a hair, innumerable nigodas are existing, and in each nigoda there are ananta (infinite) Jīvas.

Now, the names of several welknown Sādharaṇa Vanaspatī Kāyika Jīvas are ennumerated :—

Some Ananta Kāyika Jīvas

अथ येषां लोकप्रसिद्ध्याऽनन्तकायता तेषां कानिचिन्नामानि गाथा द्वयेनाह—

कंदा-अंकुर किसलय-पणगा सेवाल-भूमिफोडा य ।
अद्दयतिगगज्जर मोत्थवत्थुलाथेगपल्लंका ॥ ९ ॥

कोमलफलं च सव्वं, गूढसिराइं सिणाइपत्ताइं ।
थोहरि कुँआरि गुग्गुलि गलोयपमुहाइ छिन्नरुहा ॥ १० ॥

Kandā-aṅkura-kisalaya-paṇagā-sévāla-bhūmiphodā ya ।
Addayatiga-gajjara-mottha,-vatthulā-théga-pallaṅkā 9

Komala-phalam ca savvam, gūḍḍha sirāim sināī pattāim ।
Thohari-kumāri gugguli guloya pamuhāi cchinnaruhā. 10

[कन्दा अङ्कुरा किसलयानि पनकाः शेवालं भूमिस्फोटाश्च ।
आर्द्रकत्रिकं गर्जरं मुस्ता वस्तूलः थेगः पल्लङ्कः ॥ ९ ॥

कोमलफलं च सर्वं गूढशिराणि सिनादिपत्राणि ।
थोहरी-कुमारी-गुग्गुल-गडूची प्रमुखाश्च छिन्नरुहाः ॥ १० ॥

Trans 9-10. Kandā (Bulbous Vegetation such as onions, garlic etc) Aṅkurā-sprouts; Kisalaya-tendrils-young leaf-buds; Paṇaga (panaka)-would-fungus; sévāla-Moss; bhūmiphodā-mushrooms ārdraka trikam-three kinds of ginger; garjaram-carrots; mottha (mustā) -Nāgara-motha-a kind of fragrant vegetation; vatthulā-a vegetable known as Bathuvā; théga (stéka)-a species of bulbous roots; pallaṅkā-palyaṅkaḥ-A vegetable of that name. Also, all kinds of soft fruits (before the formation to hard kernel e. g. ebony frurit, mango fruit ; leaves like those of jute with hidden veins, and roots like thorny plant, aloe plant, guggula plant (fragrant gummy plant) and galo (gaduci)-a medicinal bitter plant) etc. that grow though cut (9-10).

व्याख्या-कन्दाः-भूमध्यगा वृक्षावयवास्ते चाशुष्का एव ग्राह्याः, शुष्काणां तु निर्जीवत्वादनन्तकायिकत्वं न संभवति। तथा अङ्कुराः-उद्गमनावस्थायां अव्यक्तदलाद्यवयवा घोषातकीकरीरवरुणवटनिम्बादितरूणामङ्कुराः सर्वेऽप्यनन्तकायिकाः। किश (स) लयानि उद्गच्छन्नूतनकोमलपत्राणि तान्यप्यनन्तकायिकानि प्रौढपत्रादर्वाग्बीजस्योच्छूनावस्थालक्षणानि सर्वाणि, न तु कानिचिदेव। यतः-सव्वोऽवि किसलओ खलु उग्गममाणो अनंतओ भणिओ। सो चेव विवड्ढंतो, होइ परित्तो अणंतो वा ॥ १ ॥ इति। पनकापञ्चवर्णा फुल्लिः। सेवालं प्रतीतं। भूमिस्फोटानि ग्रीष्मवर्षाकालभावीनि छत्राकृतीनि लोकप्रतीतानि वा। "अद्दयतिय त्ति" आर्द्रकत्रिकं आर्द्रक-शृङ्गवेरः, आर्द्रहरिद्रा, कच्चूरकस्तिक्तद्रव्यविशेषः। गर्जराणि प्रतीतानि। तथा मुस्तादीनां चतुर्णां स्वरूपं द्वात्रिंशदनन्तकाय व्याख्यायां व्याकरिष्यते। तथा सर्वं कोमलं फलं अनिबद्धास्थिकं तिन्दुकाम्रादीनां। "गूढसिराइं त्ति" गूढानि सिराणि अप्रकटसन्धीनि गजपर्णपत्राणी-वाविज्ञात संधीनि पत्राणि येषां तानि। बहुव्रीहावविलोपे सिद्धिः। एतदुक्तलक्षणं, न तु द्वात्रिंशदनन्तकायिकेषु सङ्ख्यापूरणमिति। "थोहरि त्ति" स्नुह्यादीनां चतसृणामौषधीनां छिन्नरुहाणां च स्वरूपं द्वात्रिंशदनन्तकायिकेषु व्याख्यानयिष्यति। इह हि ग्रन्थकृता समग्रतया द्वात्रिंशदनन्तकाया नोक्ताः सूचनामात्रमिति कृत्वा, तथाप्युच्यन्ते तद्यथा-"सव्वा हु कंदजाई" इत्यादि गाथापञ्चकं सूत्रतो न लिख्यते विदितत्वाद. अर्थाद्विव्रियते-हु शब्दोऽवधारणे, सर्वैवकन्दजातिरनन्तकायिका। तथा सूरण कन्दोऽर्शोघ्नः वज्रोऽपि कन्द विशेषः, आर्द्रकत्रिकं पूर्वं व्यावर्णितं ज्ञातव्यं, शतावरी विरालिके वल्लीभेदौ कुमारी मांसल प्रणालाकारपत्रा थोहरी स्नुहीतरुः, गडूच्यापि वल्ली प्रतीतैव, लशुनः कन्द-विशेषः "वंसकरेल्ल त्ति" कोमलानि नववंशावयवरूपाणि करेल्लकतया प्रतीतानि, गर्जरः प्रागुक्तो रक्तकन्दः, लवणको वनस्पतिविशेषः येन दग्धेन सर्जिका स्यात्, लोढः पद्मिनीकन्दः, गिरिकर्णिका वल्लीविशेषः तस्याः किसलयानि पत्राण्यप्यनन्तकायिकानि, खीरिंशुक-थेगावपि कन्दौ, मुस्ता वराह-

मिया तस्या आर्द्रकन्दः तथा लवणवृक्षस्य त्वक्, न त्वन्येऽवयवाः, खिल्लूडः कन्दविशेषः, अथवाऽ (चा) मृतवल्ली तन्तुकाकाररूपा, तथा मूलको विदित एव, भूमिरुहाणि भूमिस्फोटानि प्रागुक्तस्वरूपाणि, विरूढानि अङ्कुरितानि द्विदलधान्यानि, ढक्कवात्थुलः शाकविशेषः स च प्रथमोद्गत एव शूकरसंज्ञितो वल्लः स एवानन्तकायिको न तु धान्यविशेषः, पल्लयङ्कः शाकभेदः, " कोमलं· विलिय त्ति " अबद्धास्थिका आम्लिका, आलुपिण्डालुकौ कन्दविशेषौ, इत्येतेऽनन्तकायिका यत्नेन परिहार्याः श्रावकैर्बुद्धिमद्भिः, पुनस्तेष्वनन्तकायजीव घाततया कथमपि विराधना न विधेया तेषामिति गाथाद्वयार्थः ॥ ९-१० ॥

D. C Since dry vegetable cannot posaess infinite bodies because of its lifelessness, the word kandāḥ should mean green species, as well as, several dry species, Sprouts of trees like ghoṣatakī (a kind of vegetable known as घोसोडा or तुरीयां; karira (a tree known as केरडा Kéradā bearing sour berries); varuṇa vaṭa (a species of banyan tree; nīmba (Agadircta Indica लीमडो etc. which are young and have not become thick, should also be included under the category ol Ananta-kāyika or multi-bodied Vanaspati Kāyika Jivas. Similarly young leaf-buds are also ananta-kāyika at the time of their springing forth.

According to Punavaṇā Sūtra, Vanaspati Kāvikas are of two kinds viz (1) Sūksma Vanaspati Kāyika (2) Bādara Vanaspati Kāyika. Sūksṃa Vanasptati Kayika are either Paryāpta or A-paryāpta.

Bādara Vanaspati-Kāyikas are of two kinds viz. (1) Pratyéka Sarira Bādara Vanaspati Kāyika and (2) Sādhāraṇa Sarira Bādara Vanaspti Kāyika.

Pratyéka Sarira Bādara Vanaspti Kāyikas are of twelve kinds viz 1 Trees e.g. Mango-tree etc 2. Guccho (a cluster) as ringaṇi (egg plant) 3. Gulma (a collection) as of bamboo trees (4) Latā (a creeper) like Campaka latā (5) Valli (a creeper) as of cucumber etc (6) Parvagā (Knotty Vegetation) e. g. Sug-

The term "ārdraka-trikam" signifies green species of ginger, turmeric and curcuma. "All kinds of soft fruit" means all those fruits like mango-fruit and ebony fruit, whose kernels or stones have not been formed.

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ar-cane plant etc. (7) Grasses such as Darbha grass, fodder, etc (8) Valayas plants whose barks are round e. g. Kétaki, plants etc. (9) Harita-green vegetables-such as vāstika.

(10) Oṣadhi ओषधि Plants whose all the parts are destroyed after their fruits have become ripe (11) Jalaruha-Plants growing in water Lotus, etc and (12) Kuhaṇā (a kind of vegetation of the shape of an umbrella.

I. *Trees*—Trees are (1) Ekāsthika-with one kernel or stone in their fruit, and (2) Bahubijaka with many seeds in their fruit. *Ekāsthika Trees* are Limbado लीमडो Neem Tree (2) Āmbo आंबो Mango tree (3) Jāmboo (जांबु) Jambolans (4) Kosāmra कोशाम्र Kṣudrāmra क्षुद्राम्र Jangali Āmbo जंगली आंबो variaties Mango-trees (5) Sāla साल Teak-wood tree (6) Aṅkola अंकोल A species of large tree oil bearing seeds. 7 Pīlu पीलु A particular free and its fruit (8) Sélu सेलु A tree that produces phlegm. (9) Sallakî सल्लकी A kind of tree. (10 Mocaki मोचकी Śemalo शीमलो-A vegetation of that name (11) Māluka मालुक Black Tulasi. A species of tree (12) Bakula बकुल Bakul Tree बोरसिली. (13) Palāsa पलाश Palāsa Tree खाखरा (14) Karañja करञ्ज Karanja Tree (15) Putraṁjîva पुत्रंजीव A tree named जीयापुत्ता Jiyāputtā which is used for securing the birth of a son (16) Arîṣtha अरीठा Soap-berry Tree अरिठा 17) Bahédā बहेडा (बिभीतक) (18) Haritaka हरितक Haradā (19) Bhillātaka भिल्लातक Marking nut Tree भिलामा (20) Umbébharika उंबेभरिका (21) Dhātakī धातकी Dhātakî trees round the salt sea (धावडी) (22) Priyāla प्रियाल Rāyaṇa tree under which the 4th Tîrthaṅkara attained Perfect Knowledge (23) Pūtikaranja (पूतिकरंज) The worshipful Karanja Tree (काचका) (24) Ślakṣṇā श्लक्ष्णा 25 Sisaṇā शिशपा A tree called sīsama. (26) Asana असन A tree of Bīvaka (बीयका) (27) Punnāga पुन्नाग Naga-Késara tree. (28) Nāgavrikṣa नागवृक्ष Vacchanāga, Aconite tree. (29) Sîvaṇa सीवण Śrîparṇi श्रीपर्णि Sévan Tree (30) Aśoka अशोक

The forms of thohari etc, as well as, of mustā and the three following it, will be explained while ennumerating the thirty-two varieties of Ananta-Kāyikas. The author suggests that the whole species of root-vegetable is Ananta kāyika. The bulb

Aśoka Tree and several others. The roots, bulbs, trunks, bark, branches and small leaves of these trees have inhumerable souls Their leaves have an individual soul, their flowers have numerovs souls and their fruits have one kernal or stone.

II *Bahu bīja Trees* are of many kinds. They are (1) Agasthika अगस्थिक A kind of tree with many seeds (अगथियो) (2) Tīnduka तिन्दुक A tree bearing fruit with many seeds (टींबरु) (3) Kapitthaka कपित्थक. Wood-apple Tree (कोठ). (4) Ambādaka अंबाडक-आम्रातक Āmrātaka-A tree the fruit of which is full of seeds (अंबाडा) (5) Mātulinga .मातुलिंग Bijoru. (6) Bilva बिल्व Bael Fruit (बिला) (7) Āmalaka आमलक Āmlā आमळा (8) Phaṇasa फणस Bread fruit tree (9) Dāḍama दाडम Pomegrenate (10) Aśvattha अश्वत्थ Peepal Tree (पींपळो) (11) Umbaro उंबर Udumbara उदुम्बर Ficus Glomerata (12) Vata वट Banyan Tree वड (13) Nya grodha न्यग्रोध A Banyan tree with the branches spreading all around. (14) Nandi Vrikṣa नंदिवृक्ष Pārasa Peepal (पारसपींपळो) (15) Pīppalı पिप्पली Long pepper (पीपर) (16) Śatarī शतरी A kind of peepal (17) Plaksa Vrikṣa प्लक्ष वृक्ष Peepal. (18) Kākodumbaro काकोदुबरो Small Umbara (ढेड उंबरो). (19) Kustumbari कुस्तुंबरी A specie of wild fig (20) Deva-dālī देवदाली A creeper of this name having fruits with many seeds. (21) Tılaka तिलक Tilaka tree. (22) Lakuca लकुच A species of phanas (23) Chatraugha छत्रौघ Name of a tree. (24) Śirīṣa शिरीष Mustard plant (सरसव). (25) Saptaparṇa सप्तपर्ण A memorial tree of Nāga-Kumāra gods. (सातवीण) (26) Dadhiparṇa दधिपर्ण A memorial tree of Dvīpa Kumāra gods. (27) Lodhra लोध्र Lodhra Tree. (28) Dhava धव Name of a tree (धावडी). (29) Candaṇa चंदन Sandal-wood (30) Arjuna अर्जुन Terminalia Alata glabra. (31) Nīpa नीप Kadamba tree. (32) Kutaja कुटज Arbemesia Indica (इन्द्रजव) and. (33) Kadamba कदम्ब Kadamba tree and several others are Bahu-bīja (multi-seeded) trees. The roots, tubers, trunks, bark, branches and offshoots of these trees have innumer-

of Suraṇa सुरण which is a remedy for piles; vajra-kanda (a kind of hard bulb-root); three kinds (Ārdraka-trika); creepers of satāvarī and virālikā; the aloe plant having large muscular leaves; the

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able souls. Their leaves have one soul for each leaf, their flowers have numerous souls-and their fruits have many seeds for each fruit.

III. Guccha (clusters) are (1) Vāingiṇī वाइगिणी Brinjal (रींगणी). (2) Śallakī सल्लकी A kind of tree शालेडुं; धुपेडो, (3) Thuṇḍaki थुंडकी Cotton-Pods (बोन्दकी). (4) Kacchurī कच्छुरी Dhamasā Plant धमासो. (5) Jāsumaṇa जासुमणा The chinese-rose plant (6) Rupiṇi रूपिणी White Arka Plant (धोळो आकडो). (7) Āḍhakī आढकी Tuvér corn plant. (8) Nīlī नीली Indigo (गळी). (9) Tulasī तुलसी The Tulasi plant. (10) Māuliṅgī मातुलिंगी Citron plant (बीजोरू) (11) Kucchubhariya कुच्छुभरिय or Kaustumbharika कौस्तुम्भरिक A plant of that name. (12) Pippalikā पिप्पलिका Long Pepper (पीपर). (13) Alasī अलसी The mustard-plant (14) Kāka mācī काकमायी A vegetation yidding sweet fruit (पीलुडो). (15) Patola-kandali पटोलकंदली Bitter Paravara plant. (16) Viuvvā विउव्वा? (17) Vastula वस्तुल Bathuvā plant (18) Badara बदर Berries (बोर) (19) Pattaura पत्तउर ? (20) Siyaura सीऊकर ? (21) Javāsaya जवासय Javāsā (with red flowers). (22) Nirgundī निर्गुंडी Nagoda (नगोड) (23) Kastumbari कस्तुंबरि Dhānā (धाणा) (24) Atthai अत्थई ? (15) Talaudā तकलउा ? (26) Saṇa सण Hemp (27) Pāṇa पाण A particular Vegetation (28) Kāsamarda कासमर्द Kasundaro (कासुंदरो) (29) Agghādaka अग्घाडक Āghrātaka आघ्रतक A plant of the name growing in marshy places (अघाडो) (30) Śyāmā priyaṅgu श्यामाप्रियंगु Priyangu plant (गजपीपर) (31) Sinduvāra सिंदवार Nagoda tree bearing white flowers. (32) Karamarda करर्दमदा Name of a tree producing berries करमदां (33) Addarusaga अद्दरूसग Araduso (अरडुसो) (34, Karira करीर Kérado केरडो (35) Airāvaṇa ऐरावण Name of a plant (36) Mahittha महित्थ An order of plants. (37) Jāulaga जाउलग A kind of vegetation growing in clusters (38) Mālaga मालग ? (39) Parilī परिली ? (39 Gajamāriṇiā गजमारिणी Kareṇa (करेण) (40) Kuvua Kāriyā कुव्वकारिया name of a vegetation (41) Bhaṇḍi भंडी Majiṭha मजीठ (42) Jāvanti जावन्ती Doḍī (डोडी)

prickly plants of different varieties of *thohari* (थोर), the creeper of gaḍuci, the bulb of garlic, the soft bamboo fruits, the red carrot, the creeper of Lavaṇika, the root of Padminî, the creeper

(43) Kétaki केतकी Ketaki Plant (44) Ganja गज्ज Ganja. Hemp flower (गांजो) (45) Fātalā पाटल Red Rose-tree (46) Dāsi दासि Name of a cluster (47) Aṅkola अंकोल Aṅkola Tree, and several others.

IV. Gulma (गुल्म) are of various kinds (1) Sairiyaka सैरियक A kind of bushy tree काटाशेरियो (2) Navamālika नवमालिका A plant of Jasmine type (नरगोनवमालती) (3) Koranṭaka कोरंटक Hajārā Plant (4) Bandhujîvaka बन्धुजीवक Flower of Baporiya tree बपोरीयु (5) Maṇojja. मणोज्ज A specie of Mogara shrub (6) Priya पिइय ? (7) Pāṇa पाण ? (8) Kaṇayara कणयर Kaṇéra shrub (कणेर) (9) Kujjaya कुज्जय Kubjaka कुब्जक Rose tree सफेद गुलाब (10) Sinduvāra सिंदुवार Nagoda tree with yellow flower (निगुंडी) (11) Jāî जाइ Jāi shrub. (12) Moggara मोग्गर Mogharā shrub (मोगरो) (13) Jāhiyā जूहिया Jāi shrub (जूई) (14) Mallikā मल्लिका Mālati shrub (मालती) (15) Vāsanti वासन्ति Vāsanti (नेमाली) (16) Vatthula वत्थुल Bashavā shrub (17) Kasshula कत्थुल ? (18) Sevāla सेवाल A species of bushy trees. (19) Granthimaka ग्रन्थिमक A kinds of flowering plant (20) Magadantikā मगदन्तिका A Jasmine shrub (21) Campakajāti चंपकजाति Campā tree (22) Navanîkā नवनीका Navanikā shrub. (23) Kunda कुन्द A species of Mogara shrub (24) mahājāti महाजाति A particular shrub y vegetation. There are several other varieties.

V Latā (creepers) are (1) Padma-lata पद्मलता Lotus-creeper (2) Nāgā-latā नागलता Creepers of Nāga trees (3) Aśokā अशोकलता Creeper of Aśoka tree (4) Campaka latā चम्पकलता Creeper of Campā (5) Cūta latā चूतलता Mango creeper (वेलीयो आंबो) (6) Vanalatā वनलता Vana-latā creeper (7) Vāsanti-latā वासंतीलता Mogaravéla (8) Atimukta latā अतिमुक्तलता Mādhavî creeper (9) Kunda कुन्द Mogara creeper (10) Syāmalatā श्यामलता A kind of bushy vegetation. There are many similar creepers.

VI Valli (véla) are (1) Puspaphali पुष्पफली The creeper of pumkin (कुष्मांड-कोहलुं) (2) Kalingi कलिंगी A kind of water-melon

and leaves of girikarṇikā (a creeper so named), the roots of *Khīrinśuka* and *thēga*, the green species of mustā which is very much liked by boars, the bark of lavaṇa tree, the root of Khi-

(तरबुच) (3) Tumbî तुम्बी Gourd (4) Trapuṣī त्रपुषी Cucumber (काकडी) (5) Elavālunkî एलवालुंकी A kind of cucumber (6) Ghoṣātaki घोषातकी Bitter (कडवा घीसोडा-तुरीयानीवेल) (7) Panḍolā पडोला Panḍolavéla (8) Nīlī नीली Indigo गळी (9) Kangu latā कंगुलता A creeper of that name (10) Karkotaki कर्कोटकी A species of cucumber कंकोडांनीवेल (11) Kāravalli कारवल्ली A creeping plant on which the vegetable known as Kārélā grow (कारेलानीवेल) (12) Subhagā सुभगा A creeper so named (13) Kuyavā कुयवा A creeper so named (14) Vāguli वागुली Vyākulî व्याकुली A creeper so named (15) Pāpavalli पापवल्ली A creeper so named (16) Dévadāli देवदाली A creeper of this name having many living beings (17) Apphoyā अप्फोया Name of a creeper (अनन्तमूल) (18) Atimukta latā अतिमुक्तलता Mādhavi-Vāsanti-creeper (19) Nāgalatā नागलता The betel-leaf creeper (नागरवेल-तांबुलवेल) (20) Krisna कृष्ण Name of creeper (जटामांसी) (21) Sūrya valli सूर्यवल्ली A creeper so named (सुरजमुखीनी वेल) (22) Saṃghatta संघट्ट A species of creeper (23) Sumanasā सुमनसा A creeper so named. (24) Jāsumaṇa जासुमण Chinese-rose (जासुद) (25) Kuvindavalli कुविन्दवल्ली A creeper so named (26) Mridvikā मृद्विका Grepes creaper (27) Āmbavalli आम्लवल्ली A creeper having acid juice (28) Kṣiravidārika क्षीरविदारिका kind of bulbows, root (29) Jivanti जीवन्ति A creeper of that name (30) Govālī गोवाली Name of a creeper (31) Pāṇi पाणि A water-creeper (32) Māsāvalli मासावल्ली A kind of creeper (33) Gunjāvalli गुञ्जावल्ली A shrub of red black berries (चणोठीनीवेल) (34) Vatthāni वत्थाणी A creeper so named (35) Girikarṇikā (गिरिकर्णिका A creeper of that name (36) Māluka मालुका Name of a creeper (37) Anjanaki अञ्जनकी A kind of a creeper (38) Dadhikāmuka दधिकामुक A creeper of that name (39) Kakali काकलि Name of a creeper. (40) Mogali मोगली Mogara creeper (41) Arka-bondi अर्कबोन्दि A kind of creeper, and several others.

VII Parvagā (Knotty Vegetations) are (1) Ikṣu इक्षु Sugar-cane (शेरडी) (2) Ikṣu-vāṭikā इक्षुवाटिका Fields where sugar-canes are grown (3) Vīraṇa वीरण A kind of scented grass (वाळो) (4) Ikkāda

Ilûda, the tender thread-like Amritavallî, the mûlaka plant, the above-stated mushrooms, the sprouted pulses, the vegetable of Dhakkavatthûi the Sukara plant and the vegetable creeper of Palyanka; the soft tamarind fruit and the dry fruits of

इक्कड A kind of knotty shrub (5) Bhamāsa भमास A particular vegetation (6) Sara सर A kind of weed (मुंज, सरकंड, रामसर) (7) Vétra वेत्र A cane plant (नेतरनी सोटी) (8) Tîmira तिमिर A kind of mountainous plant (9) Śataporaga शतपोरग A sugarcane with 100 knots (10) Nala नल A kind of reed (बरु) (11) Vaṁśa वंश Bamboo (वांस) (12) Vénu वेणु Bamboo (13) Kanaka कनक A species of bamboo (14) Karkā-vaṁśa कर्कवंश A kind of bamboo. (15) Cāruvaṃsa चारुवंश Name of bamboo. (16) Kûtaka कूटक A plant bearing white flowers (17) Vimaka विमक A species of knotty trees. (18) Kaṅḍā-vénu कंडावेणु A vegetation of Parvaga sort (19) Kalyāṇaka कल्याणक A tree of that name.

VIII Triṇa तृण Grasses are (1) Sétika सेटिक A kind of grass (2) Bhantiya भंतिय Bhrāntika भ्रान्तिक A sort of grass (3) Hotrika होत्रिक A kind of grass (4) Darbha दर्भ A kind of sacred grass (5) Kuṣa कुश Darbha grass. (6) Podaila पोडइला A kind of mouutainous grass. (7) Arjuna अर्जुन Arjuna grass (8) Āṣādhaka आषाढक A kind of vegetation (9) Rohitāṃśa रोहितांश So named (10) Bhûsa भूस Husk (भूसो) (11) Eranda एरंड Castor-oil plant (12) Kuruvinda कुरुविन्द A kind of grass (नागरमोथ) (13) Karakara करकर A kind of vegetation (करकरशुण्ठ) (14) Vibhaṅga विभङ्ग A kind of grass (15) Madhara मधुरतृण Tree of Śata pushā शतपुष्पा (16) Triṇaka तृणक A kind of grass (17) Kṣuraka क्षुरक The Tilaka tree (18) Sippaya सिप्पय A grass so named

IX Valaya (with circular bark) Vanaspati Kāyas are (1) Tāla ताल Palm Tree (ताड) (2) Tamāla तमाल Tamāla Tree (तमाल) (3) Takkali तक्कलि Takkali Tree (4) Toyali तोयली ? (5) Sālî साली Pine Tree (सरसडं) (6) Sālakalyāṇa सालकल्याण Name of a tree (7) Sarala सरल Pine Tree (देवदार) (8) Jāvatti जावत्ती Jātipatrî जातिपत्र The outer skin of Nut-meg (जावंत्री) (9) Kétal केतइ A flowering plant so named (केतकी) (10) Kéla केळ कदली Kadali. Plantain. (11) Carma vriksa चर्मवृक्ष

āluka and piṇḍāluka all these are Ananta-kāyika or multi-bodied Vanaspati Kāya Jîvas, and hence genuine śrāvakas should necessarily abandon them. Because by eating them, a multitude of small living animalcules are very likely to be killed.

A kind of tree (चर्मवृक्ष) (12) Bhuja Vriksa भुजवृक्ष Bhojapatra tree भोजपत्रनुं झाड (13) Hiṅgu Vriksa हिंगुवृक्ष The asafoetida tree (हिंगुवृक्ष) (14) Lavaṅga Vriksa लवंगवृक्ष The clove-tree (15) Pūgaphali पूगफली The Betelnut tree (16) Khajjurî खज्जूरी A kind of palm tree bearing dates (17) Narikila नारिकेल Cocoanut Tree (नारियेल) and and such other trees.

X Harita हरित Green Vegetables are (1) Ajjorah अज्जोरूह ? (2) Boḍāṇa बोडाण A green vegetable so named (3) Haritaki हरितकित Hardā हरडे (3) Tandulejjaga तंदुलेज्जग Green vegetable तांदलजो (4) Vatthula वत्थुल A green vegetable named Bathuvā (वथुवानिभाजी) (5) Poraga पोहुग ? (6) Majjarayā मजारया A particular vegetable (7) Billi बिल्ली A particular green vegetable (8) Pālakkā पालक्का A common green vegetable so named (पालक) (9) Dagapippalī दगपिप्पली A green herb of this name (10) Darvî दर्वी Cabbage; cauliflower (11) Sotthiya सोत्थिय Svastika स्वस्तिक A Green vegetable of that name. (12) Sāya साय A vegetable (शाक-भाजी) (13) Manduki मंडुकी Brāhmi a kind of vegetable (14) Mūlka मूलक Radish मूलो (15) Sarisava सरिसव Sarṣapa सर्षप Mustard सरसव (16) Ambila अंबिल A kind of sour vegetable अम्मोहवट्टी (17) Sākéta साकेत A green vegetation so named (18) Jîvantaka जीवन्तक A green vegetable popular in Mālvā जीवशाक (19) Tulasî तुलसी Tulsî plant (20) Krisnā कृष्णा Black holy basil plant कृष्णतुलसी (21) Phaṇijjaka फणिज्जक A kind of vegetable मरवो (22) Ārjaka आर्जक The holy basil; ocymum sanctum तुलसी (23) Bhūjanaka भूजनक A vegetation so named (24) Coraka चोरक A kind of fragrant vegetation known in Népal as Bhalléur (25) Damanaka दमनक A particular flower-plant डमरो (26) Maruvaka मरुवक A kind of fragrant plant तकमरीयां (27) Śatapusyî शतपुष्पी Deal a kind of vegetation सुवा (28) Indîvara इन्दीवर ?

XI Osahi (a class of plants which live till the harvest ripens). They are (1) Śāli शालि Riçe-plant डांगर (भात) (2) Vrîhi व्रीहि

अथ अनन्तकाया द्वात्रिंशदधिका वेति संदेहनिरासार्थं सूत्रकृद्गाथयाह–

इच्चाइणो अणेगे, हवंति अणंतकायाणं ।
तेसिं परिजाणणत्थं लक्खणमेयं सुए भणियं ॥ ११ ॥

गूढसिरसंधिपव्वं, समभंगमहीरुहं (रगं) च छिन्नरुहं ।
साहारणं शरीरं तव्विवरीयं तु पत्तेयं ॥ १२ ॥'

Iccāiṇo anégé havanti Aṇanta Kāyāṇam ।
Tésim parijāṇaṇattham lakkhaṇameyam sué bhaṇiyam 11.

Guḍha sira sandhi pavvam, samabhañgamahiruham (ragam) ca chinna ruham Sāhāraṇam śarīram tavvivarīyam tu pattéyam. 12.

Rice (3) Godhūma गोधूम Wheat-plant 4) Java जव Barley (5) Java-java जव-जव A corn of this name 6) Kala कल Beans बटाणा (7) Masūra मसूर A pulse called Masūra (8) Tala तल Sesamum (9, Mugga मुग्ग A kind of pulse मग 10) Māṣa माष: A kind of beans अडद (11) Nispāva निष्पाव A kind of beans वाल (12 Kulattha कुलत्थ A kind of pulse कलथी (13) Ālisandaka आलिसंदक-A kind of corn चोळा (14 Satīna सतीन A kind of pulse मठ (15) Pali-Mantha पलिमंथ Black grāma चणा 16) Alasī अलसी A kind of corn अलसी (17) Kusumbha कुसुम्भ A kind of cereals कसुंबा (18) Kodrava कोद्रव A kind of inferior corn कोदरो (19) Kañgu कंगु Panic seed कांग (20) Hālaka हालक A kind of corn so named (21) Varaṭṭa वरट्ट Banti बंटी 22) Sāma साम A kind of corn. (23) Koradusaka कोरदूषक A kind of corn (कोदरा) (24) Saṇa सण Hemp. (25) Sarasva सरसव A oily corn (सरसव) (26) Mulaka-bīja मूलकबीज Seeds of Radish etc

XII Jala-ruhā (vegetations growing in water) are (1) Udaka उदक ? (2) Avaka अवक ? 3) Panaka पनक ? (4) Sévāla सेवाल Moss 5) Kalambuka कलंबुक A kind of aquatic plant (6) Haḍha हढ A kind of aquatic plant (7) Kaséruka कसेरुक Natue of an aquatic plant (कसेरु) (8) Kaccha कच्छ ? (9) Bhaṇī भाणी ? (10) Utpala उत्पल Bluelotus-Sun-lotus. (11) Padma पद्म Lotus (सूर्यविकाशीकमल) (12) Kumuda कुमुद White Lotus (सफेद क ळ-चन्द्रविकाशीकमळ (13) Nalina नलिन variety of lotus (14) Subhaga सुभग A variety of Lotus. (15) Sangandhika सौगन्धिक

[इत्यादयोऽनेके भवन्ति भेदा अनन्तकायाणाम् ।
तेषां परिज्ञानार्थं लक्षणमेतच्छ्रुते, भणितम् ॥ ११ ॥

गूढशिरासंधिपर्व-समभङ्गमहीरकं च छिन्नरुहम् ।
साधारणं शरीरं तद्विपरीतं च प्रत्येकम् ॥ १२ ॥

Ityādayo' nékê bhavantibhédā anantakāyāṇām
Téṣām parijnānārtham lakṣaṇamétacchruté bhaṇitam 11.

Gudha śirā-sandhi-parva samabhañgamahīrakam ca chinna rūham Sādhāraṇam śarīram tadviparitam ca pratyékam. 12]

A kind of lotus (16) Puṇḍarīka पुण्डरीक White lotus (धोलुकमळ) (17) Mahāpuṇḍarīka महापुण्डरीक A kind of lotus (18) Satapatra शतपत्र A lotus of 100 petals (सोपांखडीवाळुंकमल) (19) Sahasrapatra सहस्रपत्र A Lotus with 1000 petals हजार पांखडीवाळुंकमळ 20) Kalhāra कल्हार A kind of white lotus. (21) Kokanada कोकनद Red Lotus (लाल कमल) (22) Aravinda अरविन्द A kind of lotus (23) Tāmarsa तामरस A lotus (24) Bisa बिस A lotus filament (25 Bisa-mriṇāla बिसमृणाल A lotus-stem (26) Puṣkara पुष्कर Lotus (कमल) (27) Sthalaja puṣkara स्थलज पुष्कर A lotus growing on land etc.

XIII Kuhaṇā (a kind of vegetation growing by germination) are (1) Āya आय A kind of vegetation of the gourd bariety (कोळानीजात) (2) Kāya काय A vegetation of that name (3) Kuhaṇa कुहण A kind of vegetation (भुंफोडा) 4) Kuṇaka कुणक Name of a vegetation (5) Dravya halikā द्रव्यहलिका Name of a vegetation (6) Saphā सफा A vegetation having infinite souls (7) Sajjā सज्जा A kind of bulbous root (8) Chhatrauka छत्रौक A kind of umbrella-shaped vegetation sprouting up immediately after the rains; mushrooms, fungi (9) Vaṁsī-ṇakhitā वंसीणखिया A vegetation of Kahaṇā type (10) Kuraya कुरय Name of a species of Kahaṇa vegetation.

णाणाविहसंठाणा रुक्खाणं एगजीविया पत्ता ।
खंधा वि एगजीवा ताल-सरल-णालिएरीणं ॥ १ ॥

जह सगल सरिसवाणं सिलेसमिस्साण वट्टिया वट्टी ।
पत्तेयसरीराणं तह होंति सरीरसंघाया ॥ २ ॥

Trans 11. Such are the various types of Ananta-kāyika or Multibodied creatures. The following is their distinctive feature laid down by Scriptures for the purpose of identification.

12. The body of the Sādhāraṇa or General Type has hidden veins, joints and knots; it is equally divisible; is threadless; and it grows even though cut. The reverse (is the characteristic of) the Pratyéka or Individual (type. 12.

जह वा तिलप पडिया बहुएहिं तिलेहिं संहता संती ।
पत्तेय सरीरणं तह होंति सरीरसंघाया ॥ ३ ॥

1. Nāṇāvihasaṁṭhāṇā rukkhāṇam égajīviyā pattā ।
   Khandhā vi éga-jīvā tāla-saralaṇaliérīṇam 1.

2. Jaha sa-gala sarisavānam silésamissāṇa vaṭṭiyā vaṭṭī
   Pattéya-sarīrāṇam taha honti sarīrasaṁghāyā. 2.

3. Jaha vā tila-pippadiyā bahuéhim tiléhim saṁhatā santī
   Pattéya-sarīraṇam taha honti sarīra-saṁghayā. 3

1. The various forms of leaves of Vrikṣas (trees), gucchas (clusters), gulmas (bunches) etc. described above, have a separate soul for an individual leaf So, have their skandhas (trunks) etc. an individual soul. For instance, the skandha of Tāla (Palm Tree), Sarala (Pine Tree), Nāliéra (Cocoa-nut Tree) and such other vegetation, has an individual soul.

2. Just as, an entire rounded cylinder prepared from sesamum seeds mixed with a sticky substance, is one as regards the cylinder itself, and just as, all the sesamum seeds have their entire bodies and a separate existence, since they occupy their appropriate spaces, in the same way, quite similar is the avagāhanā (capacity of individual existence) of Pratyéka Vanaspati Kāyika Jivas.

3 Or just as, sesamum sweet-meat cakes have numerous sesamum seeds arranged according to their avagahanā, in the same way, the avagahanā of Pratyéka Vanaspati Kāyika Jīvas becomes similar.

व्याख्या-११ इत्यादयः-सूत्रोक्त एव न, किंतु अनेकेऽनन्तकायिकानां भेदा भवन्ति। सिद्धान्ते द्वात्रिंशदेव तत्कि? उच्यते-आर्यदेशप्रसिद्धत्वा ल्लोकानां कार्योपयोगनियुक्ताः अन्येत्वप्रसिद्धत्वादनुपयोगित्वाच्च सङ्ख्यायां नान्तर्भाविताः। अतस्तेषां परिज्ञानार्थमेऽन्योऽप्यधिकानामेतल्लक्षणं श्रुते भणितं-व्यावर्णितमिति गाथार्थः ॥ ११ ॥

* Sādhāraṇa Śarīra Bādara Vanaspati Kāyikas are of numerous types. They are:—(1) Avaka अवक A kind of aquatic plant (2) Panaka पनक An aquatic plant (3) Sévāla सेवाल moss (3) Rohiṇi रोहिणी A kind of bitter bark 4) Thihu थिहु Sthibhu स्तिभु A kind of gross-vegetation having infinte souls. 5) Aśvakarṇi अश्वकर्णी A kind of vegetation having leaves of the shape of a horse s ears (6) Siṃhakarṇi सिंहकर्णी. Name of a bulbous root (7) Sunṭhi सुंठी Dried Ginger (सुंठ) (8 Musaṇḍhi मुसण्डि A species of vegetation having infinite lines (9 Kunduruṣka कुन्दुरुष्क A kind of ordinary vegetation. (10 Jārū जारू A kind of bulbous root. (11) Kṣira vidārika क्षीर विदारिका A particular kind of bulbous root (12) Kiṭṭi किट्टि A kind of vegetation (13) Haridrā हरिद्रा Turmeric (हळद) (14) Śringabéra शृङ्गबेर Ginger (आदु) 15) Āluka आलुक Potato (बटाटा) (16) Mulaka मूलक Radish मूळा 17, Kambū कम्बू A kind of bulbous root (18, Madhuśringī मधुशृंगी A bulbous plant of that name (19) Sarpaskandhā सर्पस्कन्धा A bulbous root so named. (20) Chinnaruhā छिन्नरूहा Vegetations which grow even though they are cut. (21) Bijaruhā बीजरूहा Trees which grow by planting seeds. (22) Pādhā पाढा A species of vegetation. 23) Mriga vāluṅki मृगवालुंकी A root bulb of that name 24) Madhara-rasā मधुररसा A species of vegetation (25 Rājavallī राजवल्ली A creeper of that name (26) Padmā पद्मा A vegetation of that name. 27) Māḍhari माढरी A species of vegetation (28) Danti दन्ती Udumbara tree (उदुम्बर) (29) Caṇḍi चण्डी Name of vegetation (30) Kiṭṭi किट्टि A kind of vegetation (31) Māṣaparṇi माषपर्णी A species of vegetation माषपर्णी (32) Mudga-parṇi मुद्गपर्णी A species of vegetation with many souls. (33) Jivaka जीवक A kind of vegetation, (34) Réṇukā रेणुका Vegetation so named having infinite souls (35) Kākoli काकोली Name of a kind of vegetation

व्याख्या-१२ "गूढसिरेत्यादि" गूढानि-प्रकटवृत्या अज्ञायमानानि सिरास्सन्धयः पर्वाणि च यस्य पत्रकाण्डनालशाखादेः तत्तथा। यस्य भाज्यमानस्य पत्रादेः समोऽदन्तुर छेदो भवति तत्समभङ्गं। तथा छिद्यमानस्य न विद्यन्ते हीरकास्तन्तुलक्षणा मध्ये यस्य तदहीरकं। तथा, छित्वा गृहाद्यानीतं शुष्काद्यवस्थामाप्तमपि जलादिसामग्रीं प्राप्य गडुच्यादिवत्पुनरपि यत्प्ररोहति तच्छिन्नरुहं। तदेतैर्लक्षणैः साधारणं शरीरं ज्ञेयं तदनन्तकायिकमित्यर्थः। एतल्लक्षणव्यतिरिक्तं प्रत्येकशरीरमिति। चः पुनरर्थे। तुरेवार्थे। तथा पुनरन्यदप्यनन्तकायलक्षणमिदं शास्त्रे नोपदर्शितं तथाप्युच्यते, तद्यथा-"चक्कं व भज्जमाणस्स, जस्स गंठी हविज्ज चुन्नघणो। तं पुढविसरिसभयं अणंतजीवं वियाणाहि॥ १॥" इति प्रकटार्थैवेति गाथाक्षरार्थः॥ १२॥

D. C. (11). By saying "such are" the author means that there are even more types of Ananta-Kāya jivas These types

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(36) Kṣirakākote क्षीरकाकोली A kind of vegetation (37) Bhaṅgi भङ्गी A vegetatiou with pungent taste having infinite souls. (38) Krimi rāśi. कृमिराशि Name of a kind of vegetation (39) Bhadramustā भद्रमुस्ता A kind of root having infinite lives (नागरमोथ) (40) Lāṅgali लांगली Name of a vegetation having infinite lives (नुधियोवज) (41) Péluga पेलुगा A particular vegetation (पीलु) (42) Krisṇā कृष्णा A kind of vegetation (43) Paula पौल A particular vegetation (44) Haḍha हढ A kind of vegetation (45) Hara-taṇu हरतणु A vegetation so named having infinite lives (46) Loyāṇi लोयाणी A kind of vegetation having infinite lives. (47) Krisṇa-kanda कृष्णकंद Name of a bulb-root. (48) Vajrakanda वज्रकंद A bulbous root so named. (49 Sūraṇa kanda सूरणकंद A root named Sūraṇa (सूरण) (50) Khallada खल्लड A kind of bulbous root; and many others of the same type are Ananta-Kāyika Jīvas.

Tṛṇa Mula तृणमूल Kanda-mūla कंदमूल and Vamsamūla वंशमूल have numerous, innumerable, as well as, infinite souls. The cluster of Singhātaka सिंघाटक has numerous souls. Its leaves have one soul for each leaf, and its fruit has two souls.

have been laid down in theory as thirty two only as they are prominently seen in daily life in our own country. Others being unknown in this country, are not included in that number

D. C (12) A Sādhāraṇa Vanaspati Kāyika or Ananta-kāyika jīvas can be easily recognised by the following main characteristics :—

1. The veins, joints, and knotts of its constituent part namely leaves, trunks and branches etc are not openly visible.
2. When cut, it is divided into equal parts.
3. When cut, no threads are seen within its inner parts
4. Though cut, dried and brought home, it grows, when associated with water etc, as in the case of Gaḍucī plant

The characteristics of Pratyéka Vanaspati Kāyika Jiva are just the reverse of those of a Sādhāraṇa one.

Characteristics of Ananta Kāya Jivas

The following verses of Pannavaṇā Sūtra describe the nature of the characteristics of Anata-Kāyika Vanaspati Jivas.

जस्स मूलस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से मूले जे यावन्ने तहाविहा ॥ १० ॥

जस्स कंदस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से कंदे जे यावन्ने तहाविहा ॥ ११ ॥

जस्स खंधस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से खंधे जे यावन्ने तहाविहा ॥ १२ ॥

जीसे तयाए भग्गाए समो भंगो पदीसइ ।
अणंतजीवा तया सा उ जे यावन्ने तहाविहा ॥ १३ ॥

जस्स सालस्स भग्गस्स समो भंगो पदासइ ।
अणंतजीवे य से साले जे यावन्ने तहाविहा ॥ १४ ॥

जस्स पवालस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे पवाले से जे यावन्ने तहाविहा ॥ १५ ॥

जस्स पत्तस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से पत्ते जे यावन्ने तहाविहा ॥ १६ ॥

जस्स पुप्फस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से पुप्फे जे यावन्ने तहाविहा ॥ १७ ॥

जस्स फलस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे फले उ से जे यावन्ने तहाविहा ॥ १८ ॥

जस्स बीयस्स भग्गस्स समो भंगो पदीसइ ।
अणंतजीवे उ से बीए जे यावन्ने तहाविहा ॥ १९ ॥

10 Jassa Mulassa bhaggassa samo bhaṅgo padîsai
Aṇanta-jīvé u sé mūlé jé yāvanné tahāvihā 10

11. Jassa Kandassa bhaggassa samo bhaṅgo padîsai
Aṇanta-jīvé u sékandé jé yāvanné tahāvihā. 11.

12. Jassa Khandhassa bhaggassa samo bhaṅgo padîsai
Aṇanta-jivé u sé khandhé jé yāvanné tahāvihā 12.

13. Jīsé Tayāé bhaggāé samo bhaṅgo padisai ।
Aṇanta-jîvā tayā sā u jé yāvanné tahāvihā 13.

14. Jassa Sālassa bhaggassa samo bhaṅgo padîsai ।
Aṇanta-jīve ya sé sālé je yāvanné tahāvihā 14.

15. Jassa Pavālassa bhaggassa samo bhaṅgo padîsai ।
Aṇanta-jīvé pavālé sé jé yāvanné tahāvihā 15.

16. Jassa pattassa bhaggassa samo bhaṅgo padîsai ।
Aṇanta-jîvé u sé patté jéyāvanné tahāvihā 16.

17. Jassa pupphassa bhaggassa samo bhaṅgo padîsai
Aṇanta-jîvé u sé pupphé jé yāvandé tahāvihā 17.

18. Jassa phalassa bhaggassa samo bhaṅgo padîsai ।
Aṇanta-jîvé phalé u sé jé yāvanné tahāvihā 18.

19. Jassa bīyassa bhaggassa samo bhaṅgo padîsai ।
Aṇanta-jīvè u sé bîe jé yāvanné tahāvihā 19.

List of Thirty-two Anantakāyika Jīvas.

The following is the list of the thirty-two Ananta-kāyika Jîvas chiefly met with in daily life in India, and specially forbidden by Jaina Scriptures, as being the source of destruction of infinite numbers of living animalcules

1. All varieties of bulbous roots
2. Vajra-kanda, Krisṇa Kanda, Padma--kanda.
3. Ratālu-kanda, Sūraṇa-kanda.
4. लीली हलदर Lili Haladar
(Green Turmeric)
5. लीलो कचुरो Lilo kacuro
6. लीलु आदु (Green Ginger) Lilu Ādu
7. गरमरवेल (गिरिकर्णिका) Gara Mara Véla
8 लीलीमोथ Lili Motha
9. सतावरीवेल Satāvari Véla
10. अमृतवेल Amrita Véla
11. सुअरवल्ली Suara Vallî
12. थेगनीभाजी Thega-ni bhājî
13. पल्लंकानीभाजी Pallankā-ni-bhājî
14. वत्थुलानीभाजी Vatthulāni-bhājî
15. मूलो (पञ्चांग) Mūlo Radish (all the five parts)
16 गलो Galo, Gulencā
17. लसण Garlic
18. पिलांडु (डुंगली Onions
19 आलु (बटाटा) Potatoes, Ālu
20 गाजर (Carrot) Gājara
21 लुणीनीभाजी Luṇinibhaji
22. लुणी (साजी) वृक्ष
23 वंशकारेलो Vaṃsa Kāreḷi
24. कुंवार Kunvāra
25 बिलाडीना टोप Mushrooms
26. All kisalaya patras (newly grown leaf-buds)
27 कुणी आंबलो Undeveloped tamarind fruits)
28. Sprouts of Pulses
29 Khilludo
30. Khirasudo (Kharasāṇî)
31 Thor थोरनी जाति
32. Billalli (भोंय कालुं)

Similar articles of foreign countries should be avoided.

STHÁVARA EKENDRIYA JIVAS



SĀDHÁRANA VANASPATI KAYA



Potatoes, Radish, Carrot, Sweet Potatoe.



A Drop of Water Under the Microsope Reveals 36450. Mobile living beings.



TWO-SENSED LIVING BEINGS

Earth-worms. 2 Wood-worms.
Guinea-worm. 5 Mother of pearl.
Concha, 7 Candanaka 8 Cowrie.

List of Twenty-two Abhakṣya (Uneatable) Articles

1. Fruits of Banyan Trees
2. Fruits of Peepal Trees
3. पींपरना फल (Pipernāphala) Fruits of Piper trees
4. उंबरना फल (Umbaranāphala Fruits of Umbara trees
5. कोठिंबडा (Koṭhimbadā)
6. मदिरा (Madirā) Wine
7: मांस (Māṁsa) Flesh
8. माखण Mākhaṇa, Fresh Butter
9. मध Madha, Honey
10. हिम Hima, Snow, ice
11. विष Viṣa-Poison
12. करा Karā, Ice-balls
13. काचीमाटी Kācī Māṭī
14. काचुं मीठुं Kācu Mithun, Unbaked Salt
15. रात्रीभोजन Rātri bhojana, Taking of food, drink etc after Sunset
16. अनंतकाय Ananta-Kāya
17. बहुबीज Bahu-bija, Fruits with numerous small seeds e.g. अंजिर Anjira Figs
18. बोळ अथाणुं Bola Athāṇun, Preserves of mangoes and other fruits not well-exposed to the heat of the Sun, each for a particular period of time.
19. रींगणा Ringaṇā, Brinjals
20. अजाण्या फळफूल (Ajānyā phala-phula) Unknown fruits and flowers
21. तुच्छफल (Tuccha phala) Low-quality fruits e.g. Pilu पिलु Bora बोर etc. in which very little is eatable and a greater portion is fit to be thrown away
22. चलित रस (Calita Rasa), Substances whose वर्ण varṇa (colour) गंध (gandha) smell, etc. are changed e.g. If cooked food is kept for two days or more, the taste, colour, smell etc of that food, gets delteriorated and it becomes uneatable.

Pratyéka Vanaspati Kāyika Jivas

अथ प्रत्येकवनस्पतिलक्षणं शरीरे क केषु स्थानेषु तज्जीवाः तत्प्रकटयन्नाह-

एग सरीरे एगो जीवो जेसिं तु ते य पत्तेया ।
फलफुल्लछल्लिकट्ठा, मूला पत्ताणि बीयाणि ॥ १३ ॥

13. Ega sarīré égo jīvo jésim tu té ya Pattéyā ।
Phala-phulla-challi-kaṭṭhā mūlā pattāṇi bīyāṇi 13.

[एकस्मिन शरीरे एको जीवो येषां तु ते च प्रत्येकाः ।
फलपुष्पे छल्लिकाष्ठानि मूलकपत्राणि बीजानि ॥ १३ ॥

13. Ekasmin śarīré éko jīvo yeṣām tu tè ca Pratyékāḥ ।
Phala-puṣpā-challi késtāni mūlaka-patrāṇi bījāni 13.

Trans. 13. Those which possess one jiva in one body (in the form) of fruit flower, bark wood, root leaves, (or) seeds, are known as the Pratyéka or Individual type) of Jivas 13.

व्याख्या-एकस्मिन् शरीरे, विभक्तिलोपे, एको जीवो यासां वनस्पतीनां, प्राकृतत्वात्पुंस्त्वं ता प्रत्येकवनस्पतयः इति सामान्यलक्षणं । विशेश लक्षणं व्यनक्ति । चः समुच्चये । तुरेवार्थे । यासां सप्तसु स्थानेषु पृथक् पृथक् जीवा भवन्ति, तानीमानि स्थानानि. विभक्ति व्यत्ययात्सप्तम्योः स्थाने प्रथमा, तत्र फलेषु पुष्पेषु त्वचि, काष्टे मूले पत्रेषु बीजेषु सर्वत्र जीवसद्भावादयं क्रमः फलबीजयोः पश्चानामन्तर्गतत्वेने-युपदर्शितः यदुत्पत्तिस्तयोरनुयायिनी । तथा सप्तसु स्थानेषु एक जीवत्वमित्यर्थः । इह सूत्रकृता प्रत्येकवनस्पतीनां

Characteristics of Pratyéka Vanaspati Kāya Jiva.

The following verses of Pannavaṇā Sutra describe the nature of characteristics of Pratyéka Vanaspati Kāya Jivas.

जस्स मूलस्स भग्गस्स हीरो भंगो पदीसए ।
परित्तजीवे उ से मूळे जे यावन्ने तहाविहा ॥ २० ॥

जस्स कंदस्स भग्गस्स हीरो भंगो पदीसए ।
परित्तजीवे उ से कंदे, जे यावन्ने तहाविहा ॥ २१ ॥

नाममात्रमुपदर्शितं, विशेषो न कश्चिद् दर्शितः, तथापीह नाममात्रविभेदो दर्श्यते तद्यथारुक्खा १ गुच्छा २ गुम्मा ३ लया य ४ वल्ली य ५ पव्वगो. ६ चेव। तिण ७ वणलय ८ हरिओ ९ सहि १० जलरुह ११ कुहणाय बोद्धव्वा ॥१॥ इति द्वादशधा प्रत्येक वनस्पतिकायः। एषां विस्तरार्थः प्रज्ञापनादिभ्योऽवसेयः ग्रन्थ गौरवभयान्नात्र लिख्यत इति गाथाक्षरार्थः ॥ १३ ॥

जस्स खंधस्स भग्गस हीरो भंगो पदीसए।
परित्तजीवे उ से खंधे जे यावन्ने तहाविहा ॥ २२ ॥

जीसे तयाए भग्गाए हीरो भंगो पदीसए।
परित्तजीवा तया सा उ जे यावन्ने तहाविहा ॥ २३ ॥

जस्स सालस्स भग्गस्स हीरो भंगो पदीसए।
परित्तजीवे उ से साले जे यावन्ने तहाविहा ॥ २४ ॥

जस्स पवालस्स भग्गस्स हीरो भंगो पदीसए।
परित्तजीवे पवाले उ जे यावन्ने तहाविहा ॥ २५ ॥

जस्स पत्तस्स भग्गस्स हीरो भंगो पदीसए।
परित्तजीवे उ से पत्ते जे यावन्ने तहाविहा ॥ २६ ॥

जस्स पुप्फस्स भग्गस्स हीरो भंगो पदीसए।
परित्तजीवे उ से पुप्फे जे यावन्ने तहाविहा ॥ २७ ॥

जस्स फलस्स भग्गस्स हीरो भंगो पदीसए।
परित्तजीवे फले से उ जे यावन्ने तहाविहा ॥ २८ ॥

जस्स बीयस्स भग्गस्स हीरो भंगो पदीसए।
परित्तजीवे उ से बीए जे यावन्ने तहाविहा ॥ २९ ॥

20. Jassa mūlassa bhaggassa hīro bhañgo padisaé ।
Paritta-Jivè u sé mūlé jé yāvanné tahāvihā. 20.

21. Jassa kandassa bhaggassa hiro bhañgo padisaé ।
Paritta-jive u sé kandé jé yāvanné tahāvihā. 21.

22. Jassa khandhassa bhaggassa hiro bhañgo padisaé ।
Paritta-jivé u sè khandhé jé yāvanne tahāvihā 22

D. C. That vegetation (vanaspati) which bears one Jiva in one form, in absence of division, is commonly known as the Pratyéka or Individual type of vanaspati. Explaining the same in particular, the author states that in case of such a type, there are individual jivas in seven different parts of the vegetation namely in (1) fruit (2) flower (3) bark (4) wood (5) root (6) leaf and (7) seed. There is one jiva in each part separately, and at the same time there is one Common jiva for all the seven limbs to-gether.

Here, the author has refferred to the Pratyéka type of Vanaspati alone, without giving any details. The detailed species of the Pratyéka Vanaspati Kāyika Jîvas are. 1. Vrikṣas (trees) 2. Gucchas (groves) 3. Gulmas (shrubs) 4. Latā (Creepers) (5) Valli (Tendrils-creepers) 6. Parvagā (Knotty vegetations) 7. Triṇa तृण Grasses 8. Vana-latā, Wild creepers. 9. Harita (Green vegetablas) 10. Oushadhi (Corns) 11. Jala-rahas (Water-plants) and 12. Kuhaṇās (Mushrooms etc growing without germination)

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23. Jisé tayāè bhaggāé hīro bhaṅgo pudîsaé ।
Paritta-Jîvā tayā sā u jé yāvanné tahāvihā. 23

24. Jassa sālassa bhaggassa hīro bhaṅgo padisaé ।
Paritta-Jivé u sé sālé Jé yāvanné tahāvihā 24

25. Jassa pavālassa bhaggassa hīro bhaṅgo padîsaé ।
Paritta-jivé pavālé u jé yāvanne tahāuihā 25

26. Jassa pattassa bhaggassa, hîro bhaṅgo padissae ।
Paritta-jivè u sé patté jé yāvanné tahāvihā 26

27. Jassa pupphassa bhaggassa hîro bhaṅgo padîsaé ।
Paritta-Jivé u sé pupphé jé yāvanné tahāvihā. 27

28. Jassa phalassa bhaggassa hiro bhaṅgo padîsaé ।
Paritta-jivé phalé sé u jé yāvanné tahāvihā 28

29. Jassa bîyaṣsa bhaggassa hîro bhaṅgo padisaé ।
Parilla-jivé u sé bîé jé yāvanné tahāvihā. 29

Skūṣma Sthvara Jivas.

The details regarding Sūkṣma Sthāvara Jivs are explaine'd as follows:—

अथ सर्वैकेन्द्रियानाश्रित्य पृथ्व्यादयः पञ्चापि (कीदृशा ?) क क्व भवन्ति (इति) तद्विशेषं (च) दर्शयन्नाह–

पत्तेयतरुं मुत्तुं, पंच वि पुढवाइणो सयललोए।
सुहुमा हवंति नियमा, अंतमुहुत्ताउ अद्दिस्सा ॥ १४ ॥

14 Pattéya tarum muttum pañca vi Puḍhavāiṇo sayala-löé ı
Suhumā havanti niyamā, antamuhttāu addissā. 14

[प्रत्येकतरुं मुक्त्वा पञ्चापि पृथिव्यादयः सकललोके।
सूक्ष्मा भवन्ति नियमादन्तर्मुहूर्त्तायुषोऽदृश्याः ॥ १४ ॥

14 Pratyéka-tarum muktvā pañcāpi prithivyādayaḥ sakala-loké ı
Sûkṣmā bhavanti niyamādantarmuhürttāyuṣo adriśyāḥ 14.]

Trans. 14. Leaving aside, the pratyéka (type of) Vanaspati, the five (varieties) such as Prithvî etc. pervade the whole of the Universe, in sukṣma (suble) form As a rule, they have an age-limit of an antarmuhûrta (a period of time) falling short of a *Muhurta); and they are invisible. 14

व्याख्या–१४–प्रत्येकतरुं मुक्त्वा प्रत्येकवनस्पतिं विहाय पृथ्व्यादयः पञ्चापि कायाः सूक्ष्मनामकर्मोदयात्सूक्ष्मैकेन्द्रियाः केवलीनां ज्ञानगोचराश्चर्मचक्षुषां छद्मस्थानामदृश्याश्चर्मचक्षुर्ज्ञानगोचरा (तीतत्वात्) निरवकाशतया सर्वत्र चतुर्दशरज्जुप्रमाणे लोके भवन्ति। इह सूक्ष्मजीवानां विशेषः सूत्रकृताऽत्र शास्त्रे स्वयमेवोक्तः। बादराणां तेषां तात्रदागमाद्दर्शयति। तथा चोक्तं *एगिंदिय पंचिंदिय, उड्ढय अहे अतिरियलोए य। विगलिंदियं जीवा पुण तिरियलोए मुणेयव्वा ॥१॥ पुढवी आउ वणस्सई, बारसकप्पेसु सत्तपुढवीसु।

*A Muhurta=2 Ghadis or 77 Lavas or, a time ,taken by 3773 respirations.

पुढवी जा सिद्धसिला, तेउ नरखित्ततिरिलोए ॥ २ ॥ सुरलोए वाविमज्झे, मच्छाई नत्थि जलयरा जीवा । गेविज्जे न हु वावी वाविअभावे जलं नत्थि ॥ ३ ॥ " इति विशेष उक्तः । तथा सुत्रकृता सूक्ष्माणां सर्वव्यापित्वं दर्शितं । अत्राह शिष्यः–प्रभो ? सर्वत्राञ्जनभृत समुद्गकवद्विश्वं व्याप्य स्थितास्ते सूक्ष्मजीवास्तर्हि मनुष्यादीनां धावनवल्गनशयनाशनासनादिभिरुपघातो भविष्यति । गुरुराह–न तेषां मनुष्यादिभिरुपघातः स्यादतिसूक्ष्मत्वात्, तीक्ष्णखड्गधारया छिद्यमानेऽपि वज्रघातेनाप्युपघातो न स्यात्, एवं वह्न्यादिभ्योऽपि नोपघातः । अतो ये व्यापारैर्न विनश्यति ते सूक्ष्माः इह तेषां कार्यानुपयोगित्वाद बादरैरेव कार्यकारिता, ये बादरनामकर्मोदयवशाश्चर्मचक्षुषां गोचराः स्युरिति । तथा पुनः सूक्ष्माणामुत्पत्ति-स्थानमभिधायायुः स्वरूपं दर्शयति-नियमादन्तर्मुहूर्तायुषः । कोऽन्तर्मुहूर्त्तः ? नवसमयेभ्य उपरि समयोनं घटीद्वयं, आगमे नवसङ्ख्यायाः पृथक्त्वसंज्ञा, तदन्तर्मुहूर्त्तमायुरिति । बादराणामायुः पुरो वक्ष्यति ।

अथ प्रसङ्गात्सर्वेषां स्थावराणां संस्थानविशेषं दर्शयति । तथा (च) संग्रहिण्यां–[1]सुरा समा हुंडिया सेसेत्ति वचनात्, सर्वावयवेष्वलक्षणं हुण्डं तत्संस्थानवन्तः । हुंडत्वेऽपि विशेषं निर्दिशति पृथिव्यप्तेजोवायुवनस्पतीनां । तथा चागमे–[1]" पुढवाइणं किं संठाणं पण्णत्ता ? गोयमा ? पुढवी मसूरसंठाणा पण्णत्ता, आउ थिबुगबिंदु संठाणा पण्णत्ता, तेऊ सूईकलावसंठाणा पण्णत्ता, वाऊ पडागासंठाणा पण्णत्ता, वणस्सई नाणासंठाणा पण्णत्ता, बेंदिया

एकेन्द्रियाः पञ्चेन्द्रियाऊर्ध्वंच अधश्च तिर्यग्लोको च ।
विकलेन्द्रियजीवाः पुनस्तिर्यग्लोके ज्ञातव्या ॥ १ ॥

पृथ्वी आपो वनस्पतयः द्वादशस्तु कल्पेषु सप्तसु पृथ्वीषु ।
पृथ्वी यावत्सिद्धिशिला तेजो नरक्षेत्रे तिर्यग्लोके ॥ २ ॥

सुरलोके वापीमध्ये मत्स्याद्या न सन्ति जलचराजीवाः ।
ग्रैवेयकेषु नैव वाप्यः वाप्यभावात् जलं नास्ति ॥ ३ ॥

सुराः समचतुरस्राः हुण्डसंस्थानाः शेषाः (उक्तशेषाः) .

बेंदिया चउरिंदिया सम्मुच्छिम पंचिंदियतिरिया हुडसंठाणा पण्णात्ता, गब्भ-वक्कंतिया छव्विहसंठाणा, संमुच्छिममणूसा हुंडसंठाणसंठिसा तथा कामंग्र न्थिकास्तु-संमूर्च्छिम तिरश्चामपि षट् षट् संस्थानानि वर्णयन्ति-"तथा च तत्पाठः—'वेउव्विया वि हुंडसरीरा पडागासंठिया, पंचिंदियतिरियनराणं वेउव्विया असुअंताणं देवाणं उत्तरवेउव्विया वि नाणासंठाणसंठिया पण्णत्ता, नारगाणं उत्तरवेउव्विया वि हुंडसंठाणसंठिया चेव" तथा सुराणां संस्थान-भणनावसरे द्वीन्द्रियादीनामप्युक्तं तत्पसङ्गतो नाम सूत्रेऽनन्तर्णोऽघि तमिति गाथार्थः ॥ १४ ॥

D C. Leaving aside the Pratyéka type of Vanaspati, the remaning five varieties viz Prithvi āp, Tèjas Vāyu, and Sadhāraṇa Vanaspati Kāyika Jivas are the sūkṣma (subtle, or the Invisible types of Jìvas as they are not apprehended by the physicial senses. They pervade all the Fourteen Rajju Lokas (worlds).

1. The Bāḍara or Visibles jìvas having one sense-organ and five sense-oragans reside in the, Urdhva Loka (Upper World) 2. Adhaḥ Loka (Lower World) and 3 Tiryag Loka (middle World-Tirchā Loka or madhya Loka-a region of rational and irrational beings-measuring 1800 yijans. Two-sensed, three-sensed and four-sensed beings are fit to be known to exist in Tirchā Loka (middle World).

2. Prithvi ap, and Vanaspati (vegetation are also to be found in the twelve heavenly regions as well as in the seven

पृथ्व्यादीनां भदन्त ! किं संस्थानं प्रज्ञप्तम् ? गौतम ! पृथ्वी मसूर संस्थाना प्रज्ञप्ता, आपः स्तिबुकबिन्दुसंस्थानाः प्रज्ञप्ताः, तेजः सूचीकलापसंस्थानं प्रज्ञप्त, वायुःपताकासंस्थानः वनस्पति-ननिासंस्थानः प्रज्ञप्तः । द्वीन्द्रिय त्रिन्द्रियाश्चतुरिन्द्रियाः संमूर्छिमपञ्चेन्द्रियतिर्यञ्चः हुंडसंस्थानाः प्रज्ञप्ताः, गर्भव्युत्क्रान्ताःषड्विधसंस्थानाः, संमूर्छिममनुष्याः हुण्डसंस्थानस्थिताः ।

वैक्रियाण्यापि हुण्डशरीराणि पताकासंस्थितानि । पञ्चेन्द्रियतिर्यङ्नराणां वैक्रियाणि अच्युतान्तानां देवानामुत्तरवैक्रियाण्यापि नानासंस्थान संस्थितानि प्रज्ञप्तानि, नारकाणामुत्तरवैक्रियाण्यपि हुण्ड-संस्थान संस्थितानि चैव ।

Referring to the characteristies of Trasa (Moving) Living beings the author, then, proceeds to enumerate Bi-organed or Two-sensed living beings :—

Two-sensed Living Beings.

इत्युक्तः स्थावराणां विशेषः प्रक्रमादथ त्रसानां प्रोच्यते, पूर्वं तावद्द्वीन्द्रिय-विशेषं प्रकटयन्नाह—

संखकवड्डयगंडोलजलोयचंदणगअलसलहगाई ।
मेहरकिमिपूयरगा बेइंदिय माइवाहाई ॥ १५ ॥

15 Saṅkha kavaddaya gaṅdola jaloya candaṇaga alasa lahagāî ।
Mehari kimi pūyaragā Béindiya māivāhaî. 15.

[शङ्खः कपर्दको गण्डोलो जलौकाश्चन्दनकालसलहकादयः ।
मेहरकः कृमयः पूतरका द्वीन्द्रिया मातृवाहिकादयः ॥ १५ ॥

15 Śaṅkhaḥ kapardako gaṅḍolo jalaukāścandanaka alasa lahakādayaḥ Méharakaḥ krimayaḥ pūtarakā dvîndriyā mātrivāhikādayaḥ 15.]

Trans 15. Śaṅkha (conch); Kapardaka (cowrie); gaṅḍolo (a kind of worm); Jalaukā (leeches) candanaka (a variety of two-sensed beings (अक्ष-कोडा); alasā (snake-like earth worms that originate in the beginning of rainy season भूनाग-अलसीया), lahaka (saliva-insects लाळिया), Méharkaḥ (timber-worms), krimayaḥ (intestinal-worms) pūtarakā (small red water-insects with black mouths (पोरा); mātri vahikā (white ants or other insects living in timber-wood (उधेइ) etc are dvîndriya or two-sensed living beings 15.

According to Pannavaṇā Sūtra, the two-sensed living beings are:—1 Pulākimiyā (thread-worms) 2 Kukṣi Kimiyā (worms generated in the belly) (3) Gaṅḍo-laka (Tape-worms (गिंगोडा) (4) Golomā (two sensed beings found in cow-dung (5) Saumaṅgala सौमंगल a kind of two sensed beings (6) Vaṃśîmukha

व्याख्या-शङ्खः प्रतीतः, कपर्दको वराटः, गण्डोलका उदरान्तर्बृहत् क्रमयः जलौकसः प्रतीताः, चन्दनका जलचरजीव विशेषः। ते तु समयभाषया अक्षत्वेन प्रतीताः, अलसा भूनागाः ये अश्लेषास्थे भानौ जलदवृष्टौ सत्यां समुत्पद्यन्ते, लहको जीवविशेषो विषयप्रसिद्धः। आदिशब्दाच्छुक्तादयो ग्राह्याः। महेरकः काष्ठकीटविशेषः। क्रमय उदरान्तर्वर्तिनो हर्षा (अर्शो) मूलमपानकण्डुकराः स्त्रीयोन्यन्तर्गता वा। पूतरा जलान्तर्वर्तिनो रक्तवर्णाः कृष्णमुखाः।

वसीमुख two-sensed beings (7) Sucimukhā सूचिमुख A two-sensed being with a needle-shaped mouth (8) Gojalaukā गोजलौका A two-sensed being styled Gojaloka (9) Jalaukā जलौका Leeches (जलो) (10) Jālāyus a kind of two-sensed living being. (11) Sankha (conch) (12) Sankhanaka शखनक Small conches (मखला) (13) Ghullā घुल्ला Two-sensed concha-like beings (14) Khullā खुल्ला Conch-like living beings. (15) Gulayā. (16) Khandha (a two-sensed living being. (17) Varāta (Cowrie-a two sensed being). (18) Sauktika सौक्तिक Mother-of pearl. (19) Mauktika मौक्तिक Pearls. (20) Kalluya. (21) Ekata āvarta एकतआवर्त. (22) Dvidhaāvarta द्विधाआवर्त A kind of two-sensed beings. (23) Nandiyāvarta. (24) Śambuka शंबुक A kind of Concha. (25) Mātrivāha मातृवाह (White ants or other wood-worms (उधेइ). (26) Śukti-samputa (27 Śukti-samputa (a pair of mother-of-pearls) (28) Candanaka चंदनक A kind of cowries kept as Sthāpanācāryas by Jaina Sādhus (अक्ष-कोडा) (29) Samudra-likṣā समुद्रलिक्षा A kind of two-sensed beings produced in seas.

Besides these, the worms and insects produced in dead bodies are two-sensed. All these creatures are sammurchima (born without the union of parents), and because they are sammurchima, they have neuter inclinations. They are Paryāpta (fully developed) and a-paryāpta (in-completely developed).

The two-sensed beings belong to the Trassa Jāti (type) of living beings. There are numerous Jāti-kulas (families of similar type) such as Krimi-Jāti kula क्रमिजातिकुळ (family of worm type) Kita jāti-kula कीटजातिकुळ (family of insect type) Vriścika Jātikula

मातृवाहिका गुर्जरदेशे प्रसिद्धाः चुडेलोति । आदिग्रहणादीलिकादयोऽनुक्ता अपि द्वीन्द्रिया ग्राह्याः । सूत्रत्वाच्छन्दोभङ्गभयाद् द्वीन्द्रियपदे विभक्तिलोपः, अथवा कर्मधारयो वा । तथेहोऽन्यत्रापि आदि शब्दग्रहणेन जलजाः स्थलजाः (श्च) भेदभिन्नत्वेन ज्ञेया इति गाथार्थ ॥ १५ ॥

D. C. Gaṇḍolakas belong to the large type of worms found in the intestines. Candanka is a kind of sea-product resembling conch-shells obtainable from Arabian Sea, largely used by Jaina Sādhus as Sthāpanācārya (symbolic representations of Ācātryas) while performing their daily religious ceremonies.

By the word 'ādi' conch-shells etc should be understood. Krimis are also intestinal worms found in case of diseases like piles, fistula etc. They are also existing in female generative organs. Pūtaras are water-germs of red colour with black mouths. Mātrivāhika is popularly in Gujarāta as "Cūḍėla".

Other insects such as ilikā (इयल) etc found on earth as well as, in water should also be included in the list of two-sensed creatures

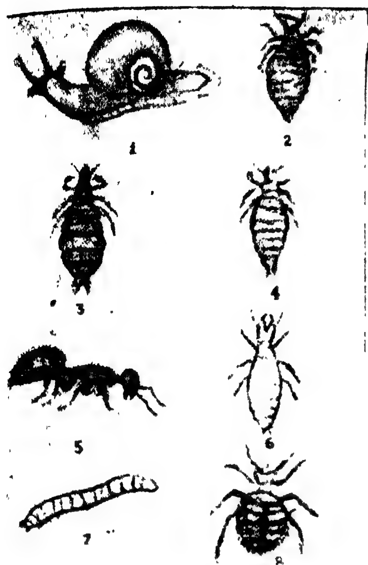
Three-sensed Living Beings

The following are some of the names of three-creatures-

इति द्वीन्द्रियजीवविशेषानुक्त्वा कतिचित्त्रीन्द्रियजीवनामानि गाथाद्वयेनाह-

गोमी मंकुणजूआ, पिपीलि उद्देहिया य मक्कोडा ।
इल्लिय घयमिल्लीओ सावयगोकीडजाईओ ॥ १६ ॥

वृश्चिकजातिकुल (family of scorpion type) etc produced from cow-dung. Yoni (योनि) is the place of origin. The above-named families of worms, insects scorpions etc of a particular kind, are produced from one yoni (place of origin) i.e. cow-dung. The seven lakh crore families of two-sensed beings are produced from various 'sources of origin).

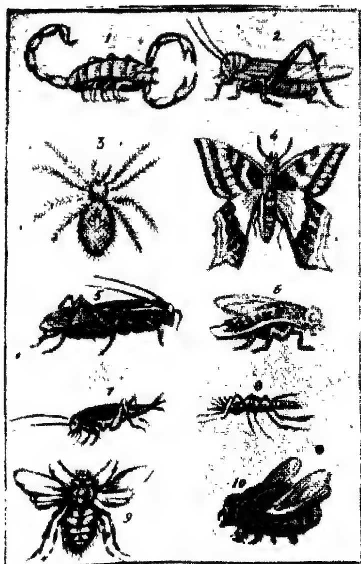


THREE-SENSED LIVING BEINGS

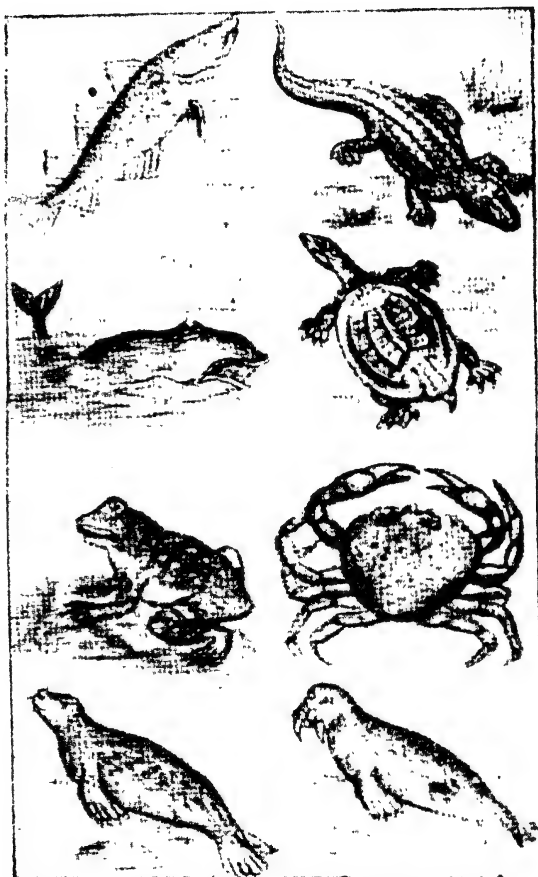
1 Snail 2 Cow-bug 3 Louse, (Black)
4 Louse (white) 5 Black Ant 6 Ant
7 Moth 8 Bug.

FOUR SENSED LEVING BEINGS

1 Scorpion 2 Locust 3 Grass hopper
4 Butterfly 5 Honey Bee 6Fly
7 Gnat 8 Mosquitto 9wash



FIVE-SENSED AQUATIC LEIVING BEINGS



1 Fish 2 Alligasor 3 Whale 4 Crab 5, Frog 6 Tortoise
7 Susumāra 8 Sea-Monster.

गद्दहयचोरकीडा गोमयकीडा य धन्नकीडा य ।
कुंथुगु(गो) वालिय इलिया, तेइंदिय इंदगोवाई ॥ १७ ॥

16 Gomí maṅkuṇa Jūā pipîli uddéhiyā ya makkodā ।
Illiya ghayamilliö sāvaya go-kîḍa Jāiö 16

17 Gaddhahaya Cora-kīḍā, gomayakîḍā ya dhanna kîḍā ya ।
Kanthugu (go) vāliya iliyā, Téindiya inda-govāî 17

[गुल्मो मत्कूण-यूके पिपील्यपदेहिका च मत्कोटकाः ।
इलिका घृतेलिकाः सावा गोकीटकजातयः ॥ १६ ॥
गर्दभक चैारकीटा गोमयकीटाश्च धान्यकीटाश्च ।
कुन्थुगोपालिका इलिका त्रीन्द्रिया इन्द्रगोपादयः ॥ १७ ॥

16 Gulmo matkūṇa yūké pipilyupadéhikā ca matkotakāḥ ।
Ilikā ghritélikāḥ sāvā go-kitaka Jātayaḥ 16

17 Garadbhaka Caura-kitā gomayakîtaśca dhānya-kitāśca. ।
Kunthu-r-gopālikā ilikā trîndriyā indra-gopādayaḥ 17.]

Trans. 16-17. Gummi (centipede कानखजुरो); matkuṇa (bed-bug); yūkā (louse); pipîli (ant); uddehiyā (upadéhikā) white ant; makkodā (black ant) ilikā इलिका A worm found in rice and other grains (इयळ); ghritélika (an insect found in clarified butter; sāvaya (crab-louse met with in axilla and on hairs of pudenda. (सावा); go-kîda-jāio different kinds of go-kitaka (an insect found on ears of cows); the gardabhaka susect; germs (found) in foeces

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According to Pannavaṇā Sūtra, the irindriya or three-sensed living beings are:—(1) Ovayiyā (aupayika) A three-sensed living being (2) Rohiṇiya (3) Kunthu कुंथु A three sensed being (कंथवो) (4) Pipīlikā (ant) (5) Uddaṁsagā उद्दंसगा Stinging Insech (डांस) (6) Uddehikā moth) (उदेह) (7) Utkala (8) Utpāta (a (three-sensed living being) (9) Utpātaka (10) Taṇāhāra तणाहार An insect living on grass (घासनोकीडो) (11) Kaṣṭāhāra काष्ठाहार A wood eating worm. (12) Māluka (13) Patrāhāraka पत्राहारक A worm living on leaves. (14) Taṇabenṭiya (15) Pattbenṭiya (16) Puṣpabenṭā (17) Phala-

and cowdung; insects (found in food-grains (धनेरू); the subtle Kunthu insect (कंथवा) gopālikā insects; insect found in rice and similar corn-grains and indragopa insects a kind of insects of red-colour springing up in early monsoon etc are three-sensed living beings (16 17)

व्याख्या—गोमीती गुलिगः कर्णशृगालौ। मत्कुण यूके मांसद्ध उपलक्षणाल्लिखा अपि। पिपीलिकाः कीटिकाः। आसां जातिग्रहणादन्या अपि जातिविशेषेण लघुवृद्धमावेन ग्राह्याः। उपदेहिका वाल्मीक्यः। चः समुच्चये। मत्कोटकाः मतीताः। इल्लिकाः धान्याश्रिष्ठुत्पन्नाः। "घयमिल्लित्ति घृतेल्लिकाः प्राकृतत्वान्मकारागमः। "मावयेत्ति-लोकभाषाया सावाः ते मनुष्याणामशुभोदयतः प्रागूभाविकि कष्टे शरीरकेशेपूत्पद्यन्ते। तथा गोकीटकाः प्रतीता एव। जातिग्रहणेन सर्वतिरश्चां कर्णाद्यवयवेषूत्पन्नाश्च जम्बुकचिच्चटादयो ग्राह्याः। तथा गर्दभका लोके विदिताः। चौरकोटा जीवविशेषाः। गोमयकीटाश्छा-

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bentiyā. (18) Bīja bentiyā (19) Tévuraṇamirjiyā. (20) Teosaminjiyā (21) Kappāsaṭṭhiminjiya कप्पासट्ठिमिंजिय An insect found in cotton-seed (22) Hilliya (23) Ihilliya (24) Ihingira (25) Kingirida (26) Bādhuyā (27) Lahuvā (28) Subhaga (29) Sovatthiya (svastika) (30) Suyabentā (srutavrintā) (31) Indra-kāyika इन्दकायिक A three sensed insect of red-colour (32) Indra-gopa इन्दगोव an insect of red colour springing up in monsoon (32) Urutumbagā (33) Kucchala-vāhaga (34) yūkā (louse) (35) Hālāhala (36 Piśuka पिशुक A three-sensed being (चांचड) (37) Sata-pādaka शतपादक A centiped. (38) Gomhi गोम्ही A centiped (कानखजुरो) (39) Hastiśaunda हस्तिशौण्ड A three-sensed being having a trunk like an elephant, and other insects, worms etc of a similar type are tri-indriya or three-sensed living beings. They are all sammūrcchima (born without the union of parents) and they are napuṃsaka (of neuter inclination.) They are paryāptā (fully developed) and a-paryāptā (un-developed)

णोत्पन्नाः । धान्यकीटा घुणत्वेन प्रसिद्धः। चकाराज्ज्ञातेरिकादयोऽपि मन्तव्याः । कुन्थुः प्रतीतः । गुवाली जीवविशेषः । ईलिका लट्टाः । इन्द्रगोपा ये, आषाढे प्रथमवृष्टौ जीवा उत्पद्यन्ते, दृष्टः शिरोधृता ये वामनहर्त्तारो लोके मामलात्वेन प्रतीताः इति त्रीन्द्रियाः नामतः केऽप्युक्ताः । इहापि विभक्तिलोपश्छन्दत्वा दिति गाथाद्वयार्थः ॥ १६–१७ ॥

D C. 16-17. Under the category of pipîlika, yukā etc, other small and big germs of the same kind, should be included Ilikās are produced in corn, as well as, in sweet things such, sugar, jaggery etc. Gritelikas are commonly known as 'ghimels' and are found in rotten ghee. The sāvā insects are produced at hair roots and are considered inauspicious. Go-kitas are the various insects that are produced on different limbs like ear, axilla etc of various animals. Indra-gopas are the small insects of red colour which are produced in earth in the beginning of the rainy season, and as they are seen without heads, they are popularly known as "māmalā". These are some of names of tri-indriya or three-sensed living creatures.

Four-sensed Living Beings

अथ केषाञ्चिच्चतुरिन्द्रियाणां नामतो (मानि) गाथया दर्शयन्नाह—

चउरिंदिया य विच्छू ढिंकुण भमरा य भमरिया तिड्डा ।
मच्छी डंसा मसगा, कंसारिय कविलडोला य ॥ १८ ॥

Caurindiyā ya vicchū ḍhiṅkuṇa bhamarā ya bhamariyā taḍḍā ।
Macchiya damsā masaga kamsārî kavila-ḍolâî 18

Caturindriyāśca vriściko ḍhiṇkuṇā bhamarāśca bhramarikāstiḍḍāḥ ।
Maksikā damśā maśakāḥ kamsārikā kapiladolādayaḥ] 18.

Trans 18. Scorpion, cattle-bugs, drones, bees, locusts, flies, gnats, mosquitoes, moth, spiders, grass-hoppers etc are four-sensed creatures.

व्याख्या - चतुर्भिरिन्द्रियैरुपलक्षिताश्चतुरिन्द्रियाः* इति पदं सर्वपदेषु

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* चत्वारि इन्द्रियाणी येषामिति ।

संबध्यते। ततो वृश्चिकः प्रतीतः। ढिंकुणो जीवविशेषः। भ्रमरा भ्रमरिका च, यणविकारादिविविधभेदवत्तया पदद्वयदर्शनं। तिड्डाः–शलभाः तद्ग्रहणात्पतङ्गादयोऽपि योया। "मक्खी त्ति" मक्षिका उपलक्षेणान्मधुमक्षिकादयोऽपि। देशाः सिन्धुविषयप्रसिद्धाः प्रावृडुद्भवा। मशकास्तु दंशाकारवन्तः सर्वत्रनुभाविनश्च। येषां गहणाद्धणकुत्तिकादयो ग्राह्याः। कमारिका विग्यातैव कविल्डोल त्ति कपिल्को जीवविशषः। कम्भिश्चिद्विपये टिंगण इति प्रसिद्धः। इत्यादयश्चतुरिन्द्रिया अनेके ज्ञेयाः। इह येषां नामोक्तं पर सम्यक्तया नोपलक्ष्यन्ते ते तत्ताद्विषयभाषाविशेषैरप्रसिद्धत्वात्, परं न्विनिद्रियविशेषैरेकेन्द्रियादयो मन्तव्याः। तथैकेन स्पर्शनलक्षणेनेन्द्रियेणोपलक्षिता एकेन्द्रियाः। एवं स्पशन रसनाभ्यां द्वीन्द्रियाः। तथा स्पशनरसनघ्राणैस्त्रीन्द्रियाः। पूर्वोक्तैः सचक्षुभिरिन्द्रियैश्चतुरिन्द्रियाः। एतैः सश्रोत्रैरिन्द्रियैः पञ्चेन्द्रियाः। एवमिन्द्रियविभागैरेकेन्द्रियादय उपलक्षणीयाः। अथवाऽन्यदपि स्वरूपं किञ्चिदुच्यते, यथा–प्रायशो द्वीन्द्रियाणां चरणा न भवन्ति। त्रीन्द्रियाणां चतुर्भ्यश्चरणेभ्य उपरि षड् बहवो वा चरणा भवन्ति कर्णशृगालीव। चतुरिन्द्रियाणां तु

According to Pannavaṇā Sūtra, the Caurindiya Jivas (four sensed living beings) are of numerous varieties–They are (1) Andhiya अंधिय A living beings with four sense organs (2) Pattiya पत्तिय (3) Macchiyā मच्छिया Maksikā मक्षिका A fly (मक्खी) (4) Maśaka मशक A mosquito (5) Kita कीट A worm (कीड़ा) (6) Pataṅga पतंग A butter-fly (7) Dhaṅkuṇa ढंकुण Cattle-bug (8) Kukkada कुक्कड (9) Kukkuha कुक्कुह (10) Nandāvarta नंदावर्त (11) Singirada सिंगिरड (12) Krisṇa patra कृष्णपत्र (13) Nilapatra नीलपत्र (14) Lohitapatra लोहितपत्र (15) Halidrapatra हालिद्रपत्र (16) Suklapatra शुक्लपत्र (17) Citrapaksa चित्रपक्ष (18) Vicitrapakṣa विचित्रपक्ष (19) Ohanjalia ओहंजलिय (20) Jalakārin जलकारिन (21) Gambhirā गंभीर (22) Niṇiya णीणिय (23) Acchiroda अच्छिरोड (24) Acchivédha अच्छिवेध (25) Saranga सारंग (26) Néura नेउर (27) Dolā डोला (28) Bhrmara भ्रमर Drone (29) Bharili भरिली (30) Jarulā जरुला (31) Toṭṭā तोट्ट (32) Vinchuyā विछुया Scorpion (33) Patta-vicchuya पत्तविछुया (34) Chāṇa-vicchuyā छाणविच्छुया Scorpión produced in dung (35) Jala-vicchuyā जलविच्छुया Scorpions

ताष्टौ चरणाः स्युः । पञ्चेन्द्रियाणां तु द्वौ चत्वारोऽष्टौ वा, अथवा सर्वमत्स्यादीकामिव न तु नियमः । अथवा मूर्ध्नौ मुखस्य उभयोः पार्श्वयोर्वा वालौ स्यातां येषां ते त्रीन्द्रियाः । तथा पुनर्मुर्ध्नौ येषां वालाः रहङ्गयवद्भवन्ति ते चतुरिन्द्रियाः । इत्युक्तो द्वीन्द्रियादीनामुपलक्षणोपाय इति गाथार्थः ॥ १८ ॥

D C 18. Dhiṅkuṇa is a kind of bug found on bodies of cattle. Bhramara and bhramarikās are of various colours and shapes. Tiḍḍas (locusts) include butterflies also Makṣikā includes madhu-makṣikā (honey bees). Daṁśas (gnats) are seen in marshy places in monsoon; mosquitoes are similar to gnats but they are produced in all seasons. Bhaṇakuttikā should also be included in that class.

Ekéndriya living beings have got only one sense-organ viz that of touch. Dvîndriyas are said to possess two sense-organs viz those of touch and taste. Tri-indriyas have got three sense-organs viz those of touch, taste, and smell. Catur-indriyas possess the senses of sight in addition to three mentioned above- viz those of touch, taste, smell, and sight. Pañcéndriya Jîvas have all the five sense-organs viz those of touch, taste, smell, sight, and hearing.

These creatures can be identified in another way also:— Mostly two-sensed creatures have no feet; three-sensed creatures possess four to six or more feet as in the case of the centipede; four-sensed creatures have got six or eight feet; five-sensed

found in water (36) Priyaṅgala प्रियंगल (37) Kaṇaga कणग (38) (38) Gomaya-kîḍā-गोमयकीडा Insects found in foeces, dung, and several other varieties They are sammurcchima (produced without union of parents) and napuṃsaka (nutral). They are paryāptā (fully developed) aud a-paryāptā (not completely developed

living beings have two, four, or eight feet. There is on such prescribed rule in case of some creatures like serpents, fish etc.

There is a third way of distinction also:—Three-sensed creatures are distinguished by two hairsion the two sides of the face, while four-senseel-creatures are identified by clusters of hair in the shape of horns, right on the head

Classifications of Pancendriya Jivas

पंचिंदिया य चउहा नारयण तिरिया-मणुस्स-देवा य ।
नेरइया सत्तविहा नायव्वा पुढवी-भेएणं ॥ १९ ॥

Pancindiyā ya cauhā nāraya tiriyāmanussa-dévā ya ।
Néraiyā sattavihā nāyavvā pudhavi bhéénam 19

[पञ्चन्द्रियाश्च चतुर्धा नारकास्तिर्यञ्चो मनुष्या देवाश्च ।
नैरयिकाः सप्तविधा ज्ञातव्याः पृथ्वीभेदेन ॥ १९ ॥

Pancéndriyāśca Caturdhā narakāstiryanco manuṣyā dévāsca ।
Nairayikāh saptavidhā jnātavyāh prithvi-bhédéna] 19.

Trans—19. And the Pancéndriyā (the five-sensed living beings are four-fold viz 1 Nārakas (infernal beings) 2 Tiryancas (lower animals) 3 Manuṣyas (human beings) and 4 Devas (gods). Out of these, the Nārakas (infernal beings) must be understood to be of seven varieties in accordance with the kinds of the different prithvis (earths). 19

व्याख्या स्पर्शनरसनघ्राणचक्षुः श्रोत्रलक्षणानीन्द्रियाणि पञ्च येषां ते पञ्चेन्द्रियाः । ते चतुर्विधाः नारकतिर्यङ्मनुष्यदेवभेदै । तत्र नारकाः रत्नप्रभादिपृथ्वी भेदेन सप्तधा ।—तद्यथा–"कै गै रै" शब्दे नरानुपलक्षणा-त्तिर्यञ्चोऽपि योग्यतानतिक्रमेण कायन्त्याकारयन्तीति नरकाः सीम-न्तकादयस्तेषु भवा नारकाः । एते नारकाः क्व भवन्ति तद्विशेषं दर्शयति । तथा रत्नप्रभादिषु पृथ्वीषु । तत्र रत्नानि वज्रादीनि, प्रभाशब्दोऽत्र रूपवाची

वायुलयनाचां वा. ततो रत्नानि प्रभा स्वरूपं स्वभावो रत्नानां प्रभा बाहुल्यं यस्याः सा रत्नप्रभा रत्नबहुला इत्यर्थ, । तद्बहुलय च खरकाण्डगतप्रथमरत्नकांडापेक्षं तथाप्य (इ) स्यां षोडशयोजनानां सहस्रा (णि) प्रथमं खरकाण्डं, चतुरशीतिर्द्वितीयं पङ्कबहुलकाण्डं, अशीतिस्तृतीयं जलबहुलकाण्डमिति । शेषास्तु पृथिव्यः सर्वा अपि पृथ्वीस्वरूपा । केवलं शर्कराप्रभा शर्कराबहुला इत्यादि नामानुसारतोऽन्वर्था भावनीयाः । यावत्तमस्तमः प्रकृष्टतमसः तमतमसो वाऽत्यन्ततमसः प्रभा बाहुल्यं यस्यां सा तमस्तमः प्रभा तमतमः प्रभा वेति ।–उक्तं च–तत्थ सहस्सा सोलस, खरकंडं पंकबहुलकंड तु । चुलसीइ सहस्साई असीइ जलबहुलकंडं तु ।। १ ।। एवं असीइ लक्खा खरकंडाई हि धम्मपुढवीए । सेसा पुढविरूवा पुढवीओ हुंति बाहुल्ला ।। २ ।।" ततो रत्नप्रभा १ शर्कराप्रभा २ वालुकाप्रभा ३ पङ्कप्रभा ४ धूमप्रभा ५ तमः प्रभा ६ तमस्तमः प्रभा ७ । आसां पृथ्वीनामेवं नामानि । तथा चासां निरन्वया नामसंज्ञाः प्रोच्यन्ते–"धम्मा १ वंसा २ सेला ३ अंजण ४ रिट्ठा ५ मघा य ६ माघवई ७। नामेहिं पुढवीओ, छत्ताई छत्तसंठाणा ।। १ ।। सुगमैव । नवरं सप्तापि पृथिव्यः समुदिताश्छत्रप्रतिक्रम्य छत्रं तत्संस्थापनाः । यथा उपरिच्छत्रं लघु, तस्याधो महत् ततोऽपि अधो महत्तरं, एवंमेवाधोऽधो महाविस्तारा: । अथासां पिण्डबाहुल्यान्तरादि वक्तव्यता प्रज्ञापनादिशास्त्रेभ्योऽवसेया । पुनरेतासु नारकाणां गतिस्थिति अवगाहना (वेदना)–दि प्रस्तुतमपि ग्रन्थकृता नोक्तं, मयाऽपि ग्रन्थगौरवभयान्नात्रलिख्यते । इत्युक्तो नारकपदस्यार्थः ।। १९ ।।

D. C. The five-sensed living beings are characterised by the five sense-organs viz that of (1) Touch, (2) Taste, (3) Smell, (4) Sight, and (5) Hearing. They are four-fold :—

1. Nāraka (Infernal) 2. Tiryanca (lower animals) 3. Manuṣya (human beings) and 4. Dévas (celestial beings).

The infernal beings are seven-fold: The earths, also, being seven, thus–(1) Ratnaprabhā (2) Śarkarāprabhā (3) Vāluka–prabhā

(4) Panka-prabhā (5) Dhuma-prabha (6) Tamah-prabha and (7) Tamastamah-prabhā-where the term 'Prabhā' has the sense of "Form" (rūpa) or abundance (bahūlatā). Others give the following names viz (1) Dhammā (2) Vamsā (3) Sélā (4 Anjanā (5) Riṭhṭhā (6) Maghā and (7) Māghavai.

These earths have spread downwards and have become more and more expansive in their respective course; the last i-e the Tamastamah-prabhā being the most expansive

Those that give forms to naras or human beings and to lower animals according to propriety are called the nārakas, the first of which is Sīmantaka Similarly Nārakas are those that spring from these Nārakas (19)

[We are Manusya (human beings) Cows, buffaloes, horses, donkeys etc. are tiryancas (lower animals), Parrots, crows sparrows etc are khécara jivas (animals flying in the sky). Alligators, fishes, crabs etc. are jala-cara (animals living in water-aquatic animals). They are all called Pancéndriya Tiryanca Jivas.

The place of residence for all varieties of living beings, is called Viśva विश्व The Universe. In Jaina Hagiology, it is technically called Loka (लोक) or Cauda Rajju* Loka (चौदरज्जुलोक) It is also called Cauda Raja loka (चौदराज लोक. Beyond that, the space is called A-loka (अलोक).

Regions of enjoyment of celestial happiness for human beings and for lower animals as a reward for their good are called Déva deeds-loka (heavens). There are twelve Déva lokas.

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*Rajju is a measure of length. According to that measurement, the Universe is fourteen rajjus in length, and hence it is called Cauda Rajju Loka

Regions suitable for inilicting agonising pains and mutilations of various parts of their bodies for human beings and for lower animals as punishment for heinous acts during previous lives

are called Nareka Bhūmis (Infernal Regions, Hells) •There are seven Naraka Bhūmis. They are arranged one below the other. The first naraka bhūmi viz Ratna Prabhā Prithvi is the top-most. Human beings and tiryancas (lower animals) live on the upper surface of Ratna Prabhā earth Below it, is the second or Śarkarā Prabhā earth, below it is the third or Vālukā-prabhā and so on, the seventh or the Tamastamah Prabhā. The first Naraka-bhūmi is one rajju long and one rajju broad. The second is two long and two broad. The third is three long and three broad. The fourth is four rajjus long and four rajjus broad. The fifth is five long and five broad. The sixth is six rajjus long and six broad. And the seventh Nārakabhūmi is the lowest and it is seven rajjus long and seven rajjus broad Every one of these seven Naraka bhūmis is supported by Tanuvata तनुवात, Ghana-vāta घनवात and Ghanodadhi घनोदधि These Nāraka-bhūmis are named (1) Dhammā (2) Vamśā (3) Sélla (4) Añjana (5) Riṭṭā (6) Maghā and (7) māghavati respectively They are popularly known as 1 Ratnaprabhā, 2 Sarkarā-prabhā 3 Vālukāprabhā 4 Pañka-prábhā 5 Dhūmaprabhā 6 Tamah-prabhā and 7 Tamas-tamah-prabhā.

The portion of the Universe containing the seven Nāraka prithvis is known as Adhaḥ Loka अधःलोक The Lower World.

Above it, is the Tircchā Loka तिच्छलोक The Middle World, resting on the uppermost layer of the Ratna-prabhā earth and inhabited by human beings and lower animals.

Above the human and animal habitation, is the Sun, the Moon, the Nakṣatras and innumerable Stars.

The portion of the Universe containing Déva-loka (Celestial abodes-heavens-) is called Urdhva Loka ऊर्ध्वलोक The Upper World.

On the top of the Universe is Siddha Śilā सिद्धशिला (the Abode of Liberated Souls)

One yojana above the Siddha-Śila, is, A-loka अलोक

It will be seen that the Nārakās (Infernal Beings, Hellish Beings-Denizens of Hell) living under ground, suffer terrible miseries. Manuṣyas (human beings) and Tiryancas (lower animals brutes, sub-human beings) living in Tircchā-loka have slight misery and proportionately much happiness. While the most happy individuals enjoying all the divine pleasures of the senses, are the Dévas (gods celestial beings)

Liberated Souls have unique, incomparable and eternal happiness which cannot be equelled by any divine happiness.

Tiryanca Pancéndriya Jīvas Jalacara

जलयर-थलयर-खयरा तिविहा पंचिंदिया तिरिक्खा य ।
सुसुमार-मच्छ-कच्छव-गाहा-मगरा य जलचारी ॥ २० ॥

Jalayara-thalayara-khayarā tivihā paṅcindiyā tirikkhā ya ।
Susumāra-maccha-kacchava-gāhā--magarā ya jalacārī 20

[जलचर-स्थलचर-खचरास्त्रिविधाः पञ्चेन्द्रियास्तिर्यञ्चश्च ।
शिशुमारा-मत्स्याः-कच्छपा-ग्राहा-मकराश्च जलचराः ॥ २० ॥

Jalacara-sthalacara-khacarāstrividhāḥ pancéndrioāstiryancaśed ।
Siśumārā-matsyāḥ-kacchapā grāhā makarāśca jalacarāḥ | 20

Trans. 20. The five-sensed tiryancas on their part, are of three kinds viz jalacara.(aquatic) sthalacara (land-going and khé-cara (sky-going). (Out of these three) the aquatic, animals are :- Susumāra (a species of aquatic sub-human beings resembling a buffalo) matsyāḥ (fishes), kacchapā (crabs), gráhā (a very powerful aquatic animal resembling a long thread which can drag away an elephant into water), and makarāḥ (crocodils). 20.

व्याख्या-अथ तिरश्चां नामार्थजात्योविशेषं व्याकुर्वन्नाह-जलचर: पूर्वं तिर्यक्छब्दार्थः, स चायं-तिर्यगञ्चन्तीति यदि वा तिरोहिताः स्वकर्म-वशवर्तिनः सर्वासु गतिषु गच्छन्त्युत्पद्यन्त इति तिर्यञ्चः, त्रिधा-जलचरादि-भेदैः । जले पानीये चरन्तीति जलचराः । "चर गति भक्षणयोः" इति

प्रसिद्धं, तदभावे विपत्तिमाप्नुवन्ति । तथा स्थले भूम्यां (भूमेः उपरि चरन्तीति स्थलचराः । खे आकाशे चरन्तीति खचराः, अलुप्तविभक्तिके खेचरा इत्यपि स्यात् । अथ पूर्वपदस्य विशेषं दर्शयति–सुसुमारो जलचारी जीवविशेषः प्रसिद्ध एव । मत्स्योऽपि विदित एव, परं मत्स्यनामग्रहणेन सर्वे भेदास्तेषां ग्राह्याः । विविधाकारवत्तया ।

यदुक्तं श्री आवश्यकबृहद्वृत्तौ पञ्चशतादेशाधिकारे–"तत्थ जे पढम-वज्जा नेगमसंग्रहववहारा य ते तिविहं पि उप्पत्तिं, इच्छंति, समुट्ठाणेणं जहा तित्थगरस्स सएणं उट्ठाणेणं वायणाए वायणायरियस्स निस्साए जहा भगवया गोयमसामी वा दो (भगवओ गोयमसामिणो २, लद्धी (इ) वा–अभवियस्स णत्थि, भवियस्स पुण उवदेसगमंतरेणावि पडिमादि दट्ठूणं सामाइयावर णिज्जाणं कम्माणं खओवसमेणं सामाइयलद्धी समुपज्जहि, जहा–सयंभुरमण समुद्दे पडिमासंठिदा य मच्छा पउमपत्तावि पडिमा संठिया साधु संठिदा य, सव्वाणि किर तत्थ संठाणाणि अत्थि मोत्तूणं वलयसंठाणं, एरिसं णत्थि जीवसंठाणं त्ति ताणि संठाणाणि दट्ठूणं कस्सइ सम्मत्तसुयचरित्ताचरित्तसामा-इयलद्धी समुप्पज्जेज्जा इति । " तथा कच्छपः कूर्मः । ग्राहो जीवविशेषस्तन्तुक -योनि प्रसिद्धः । मकरो महामत्स्यः । इत्यादयो जलचरा अनेके ज्ञेयाः ॥२०॥

D. C. 20. The different names are philologically explained thus–(1) Tiryanca–A tiryanca is a lower animal, a bird or a beast that moves (añcati) obliquely (tiryak); or, one that goes (añcati) to various births, by the force of Karmans (actions) even after vanishing (tirohitaḥ) (2) Jalcara is an aquatic animal that moves in water (Jalé carati)* (3) Sthala–cara–A sthala–cara is a

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According to Pannavaṇā Sutra–the Jalacara pancéndriya Tiryañca–yonikāh (Five–sensed aquatic lower animals) are of five kinds They are (1) Matsya (fishes) (2) Kacchapa (tortoise) (3) Grāha (4) Magara and (5) Śiśumāra.

land-going animal that moves on the land or sthala (4) Similarly, the Kécaras (birds) move (i.e fly) in the sky (khé)

Five, out of the many aquatic animals are mentioned in the Gāthā. From the categories of these five, others must be understood.

It is stated in Āvaśyaka-vritti, 105 th Ādéśa, quoted in the vyākhyā, of this Gāthā, that

(I) The Matsyas (fishes) are of numerous varieties They are (1) Slakṣna matsya श्लक्ष्णमत्स्य A kind of fish (2) Khavalla matsya खवल्लमत्स्य (3) Juṅgamatsya जुंगमत्स्य (4) Vijjhadiya matsya (5) Hali-Matsya (6) Magari-matsya मगरिमत्स्य A crocodile (मगरमच्छ) (7) Rohita matsya (8) Halisāgara (9) Gagara (10) Vaḍa (11) Vaḍagara (12) Gabbhaya (13) Usagārā (14) Timi (15) Timingala (16) Nakra (17) Tandula-matsya (18) Kaṇika matsya (19) Sāli (20) Svastika-matsya (21) Lambhana-matsya (22) Patākā (23) Patākātipatākā, and others.

(II) Kacchapā (tortoises) are of two varieties viz (a) Asthi Kacchapā अस्थिकच्छप Bony tortoises and (b) Māṅsa Kacchapā मांसकच्छप Flesny tortoises

(III) Grāha (an aquatic animal of a thread-like form powerful enough to drag away a big elephant into deep waters). They are of five varieties viz 1. Dilī दिली 2. Véṣṭaka वेष्टक 3. Mūrdhaja मूर्धज 4. Pulaka पुलक and 5. Sīmākāra सीमाकार

(IV) Magarā (alligators) are of two kinds They are Saunḍa magara सौण्डमगर A crocodile having a trunk and Maṭṭha magara मट्ठमगर.

(V) Śuśumāra is a big aquatic animal resembling a he-buffalo.

These aquatic animals are sammurcchima (born without the union of their parents) and garbhaja (born from an uterus). The sammurcchima are neutral and garbhaja, are males, females, and neuters.

In this gāthā, Tiryanca Pancéndriya Jivas are classified into their main three divisions as (1) Jalacara (2) Sthalacara and (3) Khécara Ekéudriya; Dvi-indriya tri-indriya and caturindriya jîvas are also tiryanca and they called Vikaléndriya tiryānca विकलेन्द्रियतिर्यञ्च because they do not possess all the five sense-organs.

The five Sthāvara Jivas viz (1) Prithvî (earth) (2) Ap (water) (3) Tejas (fire) (4) Vāyu (wind) and (5) Vanasapati (Vegetable kingdom) are Ekéndriya

Two-sensed, three-sensed and four-sensed are called Vikaléndriya jîvas because they possess one or more senses, vikala (less) than the five-sensed (pancéndriya) jîvas.

Sthala-cara Tiryanca Jîvas

चउपय उरपरिसप्पा-भुयपरिसप्पा य थलयरा तिविहा ।
गो-सप्प-नउल पमुहा बोधव्वा ते समासेणं ॥ २१ ॥

Caupaya-uraparisappā-bhuya parisappā ya thalayarā tivihā ।
Go-sappa-naula pamuhā bodhavvā bé samāsénam 21

[चतुष्पदा-उरःपरिसर्पा भुजपरिसर्पाश्च स्थलचरास्त्रिविधा ।
गो-सर्प-नकुल प्रमुखा बोधव्यास्ते समासेण ॥ २१ ॥

Catuṣpadā-uraḥparisarpā bhujaparisarpāśca sthalacarāstrividhā ।
Go-sarpa-nakula pramukhā bodhavyāsté samāsèna] 21

Trans-21 The land-going animals are of three kinds (1) The quadrupeds (2) the creeping (lit-breast-going) and (3) the arm-moving. They must be known succintly as (animals) represented by a cow, a serpent (and) an ichneumon

व्याख्या—अधुना स्थल-चारिणां विशेषं प्रकटयन्नाह-"चउपय स्थल चरास्तिर्यञ्चास्त्रिधा-चतुष्पदा-उरपरिसर्पा-भुजपरिसर्पाश्च । तत्र चतुर्भिः

According to Pannavaṇā Sūtra-Sthalacara Pancéndriya Tiryanca-yonikas are of two kinds viz 1 Catuṣpada Sthala-cara Pancéndriya Tiryanca-yonika and 2 Parisarpa Sthala-cara Pancéndriya Tiryanca-yonika.

पदैश्चरणैश्चरन्ति गच्छन्ति ये ते चतुष्पदाः । उरसा हृदयेन परिसर्पन्ति ये ते उरः परिसर्पाः " आद्विमध्य लोप " इतिकृत्वा विसर्गलोपः कृष्णोरगादयः । भुजाभ्यां परिसर्पन्ति ये ते भुजपरिसर्पाः गृहगोधादयः । इत्येतैर्लक्षणैरुपलक्षितास्तिर्यञ्चः । समासेनेति नामाद्यकथनेन स्वयमेव ज्ञेयाः ॥ २१ ॥

I Catuṣpada Sthàlacaras are (1) One-hoofed (2) Two-hoofed (3) Gaṇḍīpada (having feet resembling a goldsmith's anvīl or the pericarp of a lotus e. g. an elephant and (4) Feet with claws (1) One-hoofed are (1) Aśva अश्व A horse (2) Aśvatara (a donkey) (3) Ghoḍāka (a kind of horse) (4) Gardabha an ass) (5) Gorakhāra (a white ass) (6) Kandalaga (7) Āvartaga (8) Sirīkandalagā

II (2 Two hcofed are:- 1) Camels (2) Cows (3) Gavaya (a species of ox) (रोझ) (4, Mahiṣa (a he-buffalo) (5) Mriga (a deer) 6) Sambara a reindeer) (सांभर) (7 Varāha (a hog, a boar) (8) Aja (sheep) 9) Elaga (a ram) (10) Pasaya (11) Ruru (a kind of deer) (12) Śarabha (an octo-ped wild animal which can carry a big elepleant on its back (अष्टापद) (13) Camara a kind of deer resembling a buffalo, the hair of whose tail is used for making chowries (14) Kuraṅga (a deer) 15) Gokarṇa (a kind of animal with ears resembling those of cows and having two hoofs) etc

III Gaṇḍī padā are (1 Hatthī (an elephant) (2) Hatthī puṇayaga (3) Maṅkuna-hasti (an animal having round legs like those of a elephant) (4) Khadgī (a rhinoceros) (5) Gaṇḍa (a kind of rhinoceros)

IV Sa-nakhapadā (feet with claws) are (1) Simha (a lion) (2) Vyāghra (a tiger) (3 Dvipī a leopard) 4) Accha (a bear) 5, Tarakṣa (6) Parassara 7 Srigala (a jeckal) (8) Biḍāla (a cat) (बीलाडी) (9, Śunaka (a dog) (10) Kolaśunaka (a big pig) (मोटुं डुक्कर) (11) Kokantikā, (a jackal) (लोंकडी) (12) Śaśaka (rabbit) (ससलु) (13) Citraka (a leopard) (चितरो) (14) Cillalagā.

FIVE-SENSED QUADRUPED LIVING BEINGS



1 Cow, 2 Elephant, 3 Lion, 4 Horse, 5-6 Serpent 7-8 Monkey 9 Rat, 10 Lizard, 11 Mangoose 12 Squirral.

FIVE SENSED BIRDS



1 Birds with feathery wings　2 Birds with skin wings
3 Birds with wings closed　4 Birds with wings expanded

D. C. 21. The quadrupeds move on four legs;' the creeeping animals move on their breasts; while the bhuya parisarpas move with the help of their arms. The significance of the word "samāséna (succintly) is that, these are to be understood even without the mention of theirsnames etc. 21.

Ura-parisarpas are (1) Ahi (2) Ajagara (3) Āsālıyā and (4) Mahoraga.

(1) Ahi (snakes) are Darvikara (with a hood on their heads) ànd Mukulîn (without hood). Darvikara Ahi are (1) Āśiviśa (a serpent with venom in its fangs.) (2) Dristi-viśa (with venom in their eyes.) (3) Ugra-visa (snakes with a virulent poision) (4) Bhoga-visa (snakes with a poision in their entire body) (5) Tvacāvisa (with a poison in their skin) (6) Lālāvisa (with a venom in theīr saliva (7) Ucchvāsa-visa (with the venom in their breath-inspiration (8) Nihśvasa-visa (with) the venom in their expiration (9) Krisna sarpa (Black snake) (10) Ś éta sarpa (white snake) (11) Kākodara (12) Dugdha-puspa (13) Kolāha (14) Meliminda (15) Śesendra etc.

Mukuli Ahi (without a hood) are (1) Dévvaga (2) Gonasa (3) Kasāhi (4) Vaiulā (vyāla) (5) Cittali (चित्तल) (6) Mandalî (7) Mālî (8) Ahi salāgā (10) Vāsapatākā etc.

(2) Ajagara (boa)

(3) With regard to Asālika snakes, Śramana Bhagavān Mahāvira, to a question from Gautama swāmî, replied:-O Gautama! Asālikas are not produced from an embryo, but they are produced as sammurcchima (born without the union of parents). They are born only wtihin manusya kśetra, not outside it. They are not produced all throughout the Fifteen Karma Bhûmis or five Mahā Videha but they are produced only in Camps of Cakravartins, Vāsaudévas, Baladevaś, Mandaliks, Mahā Mandlika, or in a village, or a town or a place inhabited by merchants, or a kheta (a place enclosed by a mud-wall)-or a karbata (a place surrounded

Khécara Living Beings

खयरा रोमय-पक्खी चम्मय-पक्खी य पायडा चेव ।
नर-लोगाओ बाहिं समुग्ग-पक्खी वियय-पक्खी ॥ २२ ॥

Khayara romaya-pakkhī cammaya-pakkhī ya pāyadā céva
Nara-logāo bāhim samugga-pakkhī vipaya-pakkhī 22

by a small fortress, or a maṇḍaba (a village without any village within 2½ kosa)-or a paṭṭana (a town which can be reached only by a sea-route) or a pattan पत्तन (which can be reached by horses, carts, as well as by sea-route) or a droṇamukha (where there is inlet, as well as an outlet for water, or an ākara (mines of gold, silver etc) or an āśrama (a dwelling-place for hermits) or where pilgrims have their dwelling-places or in capital towns of kings. When the camp of a cakravartin is to be destroyed numerous as ālika snakes spring up there At birth time, they are of a size of an innumerable part of an angula in all directions but each one of them assumes the size of twelve yojanas in all directions, and emerging from the ground under the camps, they produce huge pits into which. the army of the Cakravartin tumbles down and is destroyed -These creatures have an ultimate life limit of an Antara mahurta

(4) Mahoragas are of various sizes viz. (1) of one āngula-(angala) (2) Angulapuhuttiya (2-9) Angulas) (3) Vitasti (one span) (4) Vitasti puhuttiyā (2-9) spans (5) Ratnin (one hand) (6) Ratni Prathaka (2-9 hands) (7) Dhanuśa (four hands) (8) 2-9 hands (9) Gāu (2000 dhanuśa (10) Yojana (11) Yojana prathakta (12) Yojanaśata (13) Yojana Sahasru

Bhuja Parisarpas

Bhujaparisarpas are (1) Nakula (mangoose) (2) Saha (3) Sarat (chameleon) (काकीडो) (4) Śalya (5) Sarantha (6) Sāra (7) Khora (8) Gharoita (Horse lizard) (9) Viśvambhara (10) Mūsaka (rats) (11) Mangusa (A weasel) (12) Ksīrala (13) Johā, and (14)

[खचरा रोमजपक्षिणः चर्मजपक्षिणश्च प्रकटाश्चैव ।
नरलोकाद् बहिः समुद्रपक्षिणो विततपक्षिणः ॥ २२ ॥

Khacarā romaja–pakṣiṇah carmaja pakṣiṇaśca prakaṭāścaiva
Nara–lokād bohīh samudrapa–kṣiṇo vitata–pakṣiṇah. 22 |

Trans-22 The bristle–winged and the skin-winged birds are of course, well-know, Outside the nara-loka i. e. outside the world of human beings (are the birds with folded and unfolded wings. 22.

व्याख्या–२२ इत्युक्तः स्थलचरविभागोऽथ खचरविशेषं व्याकरोति– "खचरा" रोम्णो जाता ये पक्षास्ते रोमजपक्षाः, रोमजपक्षां सन्त्येषामिति रोमजपक्षिणः शुककाकादयः । चर्मणो जाता ये ते चर्मजाः, चर्मजाश्च ते पक्षाश्च, ते सन्त्येषामिति चर्मजपक्षिणः वल्गुलीचर्मचटिकादयः । ते द्विधा अपि प्रकटा एव पक्षोपलक्षितत्वात् । चः समुच्चये । एवकारस्तु त्रिविधजाति-विशेषदर्शनार्थः । एते हि पञ्चचत्वारिंशल्लक्षयोजनप्रमाणमनुष्यलोकान्तवर्त्तिनः ।

Catuṣpādika (a species of serpents with four feet). They are sammurcchima and garbhaja The first are neuter, and the garbhaja are males, females and neuter. They are paryaptā (fully developed) and a-paryāptā (undeveloped),not well-developed).

According to Pannavaṇā Sūtra, Khécara Pancéndriya Tiryanca-yonikas are of four kinds vir (1) Carma-pakṣî (2) Loma-pakṣi (3) Samudaka-pakkhi and (4) Vitata-pakṣi.

I Carmapakṣi (1) Vāguli (a bat) (2) Joloyā (3) Aḍilla (4) Bhāraṇḍra–pakṣi (a bird which has one bill and two bodies; the gap between the two bodies being very minute, it has to take great care to support them. It can carry heavy weights on its wings (5) Jivam–jîva (the chakore bird) (6) Samudra–vāyasa (a sea–crow) (7) kaṇṇate (8) Pakṣi–viralikā (a particular bird resembling a cat.

II Loma–pakṣi are (1) Dhaṅka (a bird feeding upon inseets living in water (2) Kaṅka (an aquatic carnivorous bird; a

तत्र मनुष्यलोकसंज्ञा क्रियद्यावत्तदर्शयति तथा जम्बूद्वीपो धातकीखण्डः पुष्करवरद्वीपार्धं चेत्यर्धतृतीयद्वीपाः । लवणकालोदश्चेति द्वौ समुद्रौ । ए ते समुदिता हेममय मानुषोत्तराचल प्रतिक्षिप्तं मनुष्यक्षेत्रं, अत्र मनुष्याणां जन्मनो मरणस्य च संभवात् । तत्र पञ्चचत्वारिंशत्सङ्ख्येषु भरतादिक्षेत्रेषु षटपञ्चाशत्संख्येषु चान्तरद्वीपेषु जन्ममरणं प्रतीतं, न तु वर्षधरपर्वतादिषु । प्रायो जन्म न घटते, मरणं तु संहरणतो विद्यालब्धितो वा तत्रगतानां संभवति । मनुष्यक्षेत्राब्दहिर्जन्ममरणभाजो मनुष्या न भूता न भवन्ति न भविष्यन्ति । यद्यपि कश्चिद् देवो दानवो विद्याधरो वा वैरनिर्यातनार्थं बुद्धि

heron) (3) Kurala (osprey) (4) Vāyasa (a crow) (5) Cakravāka (6) Hansa (Royal swan) (7) Kala-hansa (a swan) (8) Rajā-hansa (Royal swan whose bill and feet are red and whose eyes are white (9) Pāya hansa (a species of royal swan (10) Ādā (a kind of bird that can swim in water (11) Sédī (12) Baka (a stork) (बगलो) (12) Balākā (a female stork) (बगली) (13) Pāriplava (14) Kraunca क्रौंच (a heron) (15) Sārasa (a crane) (16) Mèsara (17) Masūra (18) Mayūra (a peacock) (19) Gahara (गृध्र Gridhra) a vulture (20) Puṇḍarika (21) Kāka (a crow) (22) Kāminjua (a kind of bird with downy feathers (23) Vanjulaga (24) Tétara (tittira) A partridge (25) Vaṭṭagā (26) Lāvaka (लावरा) (27) Kapota (a dove a pigeon (28) Kapinjala (chātaka bird) (29) Pārpata (a dove) (30) Cidaga (Cataka) a sparrow (31) Cāsa चेपया (32) Kukkuḍa (a cock) (33) Śuka (34) Barhin (a pea-cock) (35) Madanaśalākā (36) Kokila (the cuckoo bird) (37) Séha (38) Varillaga etc.

III Samudaka-pakṣī are not found in 2½ dvipas but they are met with in islands (dvīpas) and oceans outside the 2½ dvīpas.

IV Vitata-pakṣī are not found in 2½ dvipas, but they are met-with in dvipas (islands) and sammdras (oceans) outside the 2½ dvīpas.

मेवं विद्यते, यथाऽस्मात्स्थानादुत्पाटय मनुष्यमेनं नरक्षेत्राद्बहिः प्रक्षिपामि, येनायमूर्ध्वशोषं शुष्यन्म्रियत इति, तथापि लोकानुभावादेव सा काचिद्बुद्धि र्मुयोऽपि जायते, यथा संहरत्येव न. संहृत्य वा पुनरानयति। तथा तेऽपि जङ्घाचारिणो विद्याचारिणो वा नन्दीश्वरादीनपि यावद्गच्छन्ति, तेऽपि तेभ्यो मनुष्यक्षेत्रमागत्येव म्रियन्ते, तेनार्धतृतीयद्वीपसमुद्रपरिमाणमेव मनुष्य-क्षेत्रं न शेषमिति। तच्चायामाविष्कम्भाभ्यां पञ्चचत्वारिंशल्लक्षयोजनानामि। अथ तद्बहिरपि द्विप्रकाश एव। के ते समुद्गकपक्षिणः अपरे विततपक्षिणः। तत्र समुद्गकवत्संपुटीभूताः पक्षाएवां सन्तीति, विवता विस्तृता एव पक्षाः सन्त्येषामिति। तेषामाकाश एवोत्पत्तिविपत्ती श्रूयेते संप्रदायादिति ॥२२॥

D. C.—22. The wings of the parrot, the crow, and the like grow out of their bristles, while those of birds like the cockroach and the sparrow grow out of their very skin. Both of these types are well--known (prakatā), for we can see the wings.

The word ca च (and) has the sense of addition while the word éva एव (of course) is used to make clear the disinuction among the varieties of classes, for all of them dwell on the earth which extends to 45 hundred thousand yojanas [1 yojana =8miles]. Jambüdvîpa, Dhātakī khaṇḍa, and half of the Paṣkaravara-dvīpa are 2½ islands of which, the manuṣya loka (the world of living beings) consists The Lavana Samundra and Kālodadhi [i-e the Salty and Black-watered respectively] are the two oceans. The naras (human beings) neither originate nor die outsīde these 2½ islands. Hence, the name Nara-loka also

The two types of birds outside this land viz Samudgata pakṣi those having their wings folded for ever in the manner of a covered box and vitata pakṣi-those having their wings

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Khécaras are samurcchima and garbhaja. Sammurcchima are weuter and garbhaja are (1) males (2) females and (3) neuter They are paryāpta (fully developed) and a-paryāpta (not fully developed.)

stretehed for ever are traditionally said to be born and to die in the sky itself 22

Now the author proceeds to give the general divisions of living beings.

Sammurcchima and Garbhaj Pancendriya Tiryancas and Mannusyas

सव्वे जल-थल खयरा समुच्छिमा गब्भया दुहा हुंति ।
कम्मा-ऽकम्मग-भूमि-अंतरदीवा मणुस्सा य ॥ २३ ॥

Savve Jala-thala-khayarā samucchimti gabbhayā duhā hunti
Kammā'kammaga-bhūmi-antara-dīvā maṇussā ya 23

[सर्वे-जल-स्थल-खचराः सम्मूर्च्छिमा गर्भजा द्विधा भवन्ति ।
कर्म्मा-कर्मभूमिजा (महीजा) अन्तर्द्वीपा मनुष्याश्च ॥ २३ ॥

Sarvé Jala-sthala-khacarāḥ samūrcchimā garbhjā dividhā bhavanti
Karmmā'karma bhūmijā (mahījā) antardvīpā manuṣyāśca.] 23

Trans 23 All the (creatures)-aquatic, land-going, and sky-moving, fall under two heads-1 Sammūrcchima .and Garbhaja. Sammūrcchima [or produced in course of universal expansion] and 2. Garbhaja [born of an embryo]. Human beings are born in the Karma-bhūmi [lands of action] in a-karma-bhūmi [lands without the arts of asi (sword-fighting), masi (learning), and kriśi (cultivation)], as also in antar-dvīpas (inner islands.)

व्याख्या—इत्युक्तः खचारिणां विशेषः । अथ तिरश्चां सर्वसामान्यतया विशेषं गाथार्धेन दर्शयन्नाह—"सव्वे जल०" सर्वे तिर्यञ्चो जलचर स्थलचर खचरादिभेदभिन्ना द्विधा -संमूर्च्छिमगर्भजभेदाभ्यां । तत्र संमूर्च्छनात्संमूर्च्छिमाः मातृपितृनिरपेक्षतया । तथा गर्भे जाता यदि वा गर्भाज्जाता वेति गर्भजाः, ते तु पञ्चेन्द्रिया एव, तिर्यञ्चोऽन्ये एकद्वित्रिचतुरिन्द्रियास्तिर्यञ्चः संमूर्छिमा एव । अथैषां संमूर्छिमानामुत्पत्तिविशेषं दर्शयति । यथा--एकेन्द्रिया द्वीन्द्रियाः स्वजातिमलनिरपेक्षतयोत्पद्यन्ते, त्रीन्द्रियास्तु स्वजातिपुरिषादिषूत्पद्यन्ते, चतुरिन्द्रियास्तु स्वजातिलालामलस्पर्शादिभ्य उत्पद्यन्ते । पञ्चेन्द्रियेषु मत्स्या-

दयो जलचरा द्विधाऽपि स्युः । स्थलचरेषु उरः परिसर्पा भुजपरिसर्पाः प्रायशो द्विधा स्युः । चतुष्पदतिर्यञ्चः संमूर्छिमाः क्वाप्युत्पद्यन्ते । गर्भजतिर्यङ्मनुष्याः प्रसिद्धा एव । संमूर्छिमनुष्याणामुत्पत्तिस्वरूपं पुरतः प्रादुष्करिष्यति । तथा खचरेषु समूर्छिमाः शुकदहिकखञ्जरीटादयः क्षेत्रेऽत्रीतिकारणतयोत्पद्यन्ते, तज्जात्यखिलावयवत्वेन निष्पद्यन्ते । गर्भजखचरास्तु अण्डजास्ते प्रसिद्धा एव । इत्युक्तस्तिरश्चां विशेषः प्रस्तावान्मनुष्यजातिविशेषं गाथार्धेनाह– "कम्माकम्म०" कर्म-कृषिवाणिज्यादिमोक्षानुष्ठानं श्रुतचारित्ररूपं वा तत्प्रधाना मह्यो भूमयस्ताः पञ्चदश भवन्ति । तद्यथा-एकं भरतक्षेत्रं जम्बूद्वीपं, द्वे भरते पुष्करार्धे एवं पञ्चभरतानि । एव मेव पञ्च महाविदेहाः तथैरवतानि च प्रत्येकं पञ्च पञ्चेति । तासु जाताः कर्ममहीजाः । कर्म पूर्वोक्तं, तद्यत्र न ता अकर्ममह्यः त्रिंशन्मिताः । तद्यथा हैमवतं १ हरिवर्षं २ देवकुरवः ३ तथोत्तर-कुरवः ४ रम्यकं ५ ऐरण्यवत ६ चेताः षण्मह्यः । पञ्चभि मेरुभिर्गुणितास्त्रिंश-त्सङ्ख्या भवन्ति । तासु महीषु जाता अकर्ममहीजाः । एताश्च सर्वा अपि युगलधार्मिकाणां स्थानमाश्रयाः युगलधार्मिका एव नरतिर्यञ्चस्तत्र भवन्ति इति भावः । ते दशविधकल्पद्रुमाप्ताशनपानवसनालङ्कारादिभिः प्राप्तेन्द्रियसुखाः । इत्युक्तःकर्माकर्ममहीजानां विशेषः । अथान्तरद्वीपस्वरूपं प्रस्तावयति । उक्तं च–हिमवंतंता विदिसीसाणाइगयाइ चउसु दाढासु । सग सग अंतरदीवा पढम चउक्कं च जगईओ ॥ १ ॥ जोयणतिसए हितओ सय सय वुडी य छसु चउक्केसु । अन्नुन्नजगइअंतर, समअंतरिअंतरासव्वे" ॥ २ ॥ हिमवद्‌भयप्रान्ता-भ्यां द्वेद्वेदंष्ट्रे निवर्तते । ततस्तासु चतसृषु दंष्ट्रासु विदिक्ष्वीशानादिषुसप्त सप्ता-न्तरद्वीपा भवन्ति । तेष्वन्तरद्वीपेषु प्रथमचतुष्कं जगतीतो योजनानां त्रिभिः

According to Pannavanā Sūtra, Manusyas (human beings) are of two kinds viz. (1) Sammūrcchima Manussyas and (2) Garbha Manusyas.

While replying to a question from Gaṇadhara Mahāraja Gautama Swāmī, the all-knowing Śramaṇa Bhagavān Mahāvīra says.—Sammur-chima Manusyas are born (produced) in manu-

शतैरस्ति। ततः परं षट्सु चतुष्केषु अन्योऽन्यान्तरे जगतीद्वीपान्तरे च योजनशतवृद्धिश्च भवति योजनशतं वर्धत इत्यर्थः। तथा सर्वेऽपि द्वीपा अन्तरसमविस्तारा भवन्ति। अयमर्थः–जगतीद्वीपान्तराले द्वीपानां च विस्तारे प्रथमद्वीपचतुष्कमाश्रित्य योजनशतत्रयं, द्वितीयं चतुष्कमाश्रित्य योजनशतचतुष्टयं, इत्याद्येकैकयोजनशतवृद्ध्या यावत्सप्तमं द्वीपचतुष्कमाश्रित्य योजनशतनवकं भवतीत्यर्थः। अन्तरद्वीपानामेव जलोपरिगतं प्रमाणमाह–"पढमचउक्कुच्चरिहिं अट्ठाइय जोयणे य वीसंसा। सयरिंस वुड्ढि परओ मज्झदिसिं सव्वकोसदुगं ॥ ३ ॥" द्वीपानां प्रथमचतुष्कं बहिर्जम्बूद्वीपदिशिवच्छ्रत्वं जलोपरि समप्रकाशं सार्धे द्वे योजने विंशतिः पञ्चनवतिभागाश्च। एतदङ्कानयन विधिः क्षेत्रसमासवृत्तेरवसेयः। स्थूलवृत्त्या चतुष्के सप्तति सङ्ख्यानां पञ्चनवतिभागानां वृद्धिः क्रियते, सर्वेषामन्तरद्वीपानामेवं जलोपरिगतं भवति। अथैषामन्तद्वीपानां नामान्याह–"सव्वे सवेइयंता पढमचउक्कम्मि तेसि नामाइं। एगोरग आभासिय, वेसाणिय चेव लंगूले ॥ ४ ॥" सर्वेऽन्तरद्वीपा वेदिकावनखण्डमण्डिता ज्ञेयाः। तथा प्रथमचतुष्के तेषामुत्तरपूर्वादिदिशमादितः कृत्वा प्रादक्षिण्येन नामानि यथा एकोरुकः १ आभाषिकः २ वैणाणिकः ३ लाङ्गूलश्चेति ४ नामानश्चत्वारो द्वीपा वर्तन्ते। अथ "बीय-चउक्के हय १ गय २ गो ३ सक्कुलि पुव्वकण्ण ४ नामाणो। आयरस १ मिंढग २ असो ३ गोपुव्वमुहड ४ तइयम्मि ॥ ५ ॥ अथ द्वितीयचतुष्के हयकर्ण १ गजकर्ण २ गोकर्ण ३ शष्कुलीकर्ण ४ नामानश्चत्वारो द्वीपा वर्तन्ते। तृतीयचतुष्के आदर्श-

syas Kśetra–2½ dvīpas (islands) and samudras (oceans) in 15 Karma bhûmis, in 30 a-karma bhûmis, and in 56 Antara-dvīpas, in the (1) Foeces, (2) Urine (3) Cough (4) Mucus (5) Vomiting (6) Bile (7) Pus (8) Blood (9) Semen (10) Semminal Discharges. (11) Dead-body (12) During sexual intercourse (13) In the big cess-pools of cities. (14) In all dirty-filthy places wherever there is decomposition of living or dead matter. They are of the size of an innumerable part of an aṅgula. They are conscience-less,

मुख १ मिण्ढमुख २ अयोमुख ३ गोमुख ४ नामानश्चत्वारोद्वीपा वर्त्तन्ते। अथ–हयगयहरिवग्घमुहा, चउत्थए आसकण्णहरिकण्णो। अकन्न कण्णपावरण दीव पंचमचउक्कम्मि ॥ ६ ॥" चतुर्थचतुष्केऽश्वमुख १ गजमुख २ सिंहमुख ३ व्याघ्रमुख ४ नामानश्चत्वारो द्वीपा वर्त्तन्ते। पञ्चमचतुष्के अश्वकर्ण १ हरिकर्ण २ अकर्ण ३ कर्णप्रावरण ४ नामानश्चत्वारो द्वीपा वर्त्तन्ते। अथ–उक्कमुहो मेहमुहो, विज्जुमुहो विज्जुदंत छट्ठम्मि। सत्तमगे दंतता घणलट्ठनिगूढमुद्धाय ॥ ७ ॥ षष्ठे चतुष्के उल्कामुख १ मेघमुख २ विद्युन्मुख ३ विद्युद्दन्त ४ नामानश्चत्वारो द्वीपा वर्त्तन्ते। सप्तमकेचतुष्के घनदन्त १ लष्टदन्त २ निगूढदन्त ३ शुद्धदन्त ४ नामानश्चत्वारो द्वीपा वर्त्तन्ते। "एमेव सिहरिम्मि वि

ignorant, a paryāpta, and of an age-limit of an antar-muhūrta II Garbhaja manusyas are of three kinds (1) Karma-bhūmaka (belonging to Karmla-bhūmi (2) A-Karma-bhūmika (belonging to A-Karma bhūmi and 3 Antara-dvīpaga (belonging to Antara vīpa (1) Karma-bhūmdka are those human beings who have to do work such as cultivation, dealings in merahandise and various arts and trades, and who also can work for their spiritual advancement and Final Liberation (2) A-karma bhūmika manuṣyaḥ are those human beings born in lands which are destitute of agriculture, arts, trades etc, who are born as twins (male and female) and are active sexually and whose desires for food, drink, clothes, ornaments etc are salisfid by ten Kalpa-drumas (desire-yielding trees)

(3) Antara-dvīpaga Manusyas are oi 28 kinds. They are (1) Ekoruka (2) Abhāsika (3) Vaiṣāṇika (4) Nārigolika (5) Haya-karṇa (6) Gaja-karṇa (7) Go-karṇa (8) Saṣkulī karṇa (9) Ādarśa-mukha (10) Meṇdha mukha (11) Ayo-mukha (12) Go-mukha (13) Aśva-mukha (14) Hasti-mukha (15) Simha-mukha (16) Vyāghra -mukha (17) Aśva-karṇa (18) Hari-karṇa (19) A-karṇa (20 Karṇa -prāvarṇa (21) Ulkā-mukha (22) Mégha-mukha (23) Vidyun-mukha (24) Vidyud-danta (25) Ghana-danta (26) Laṣta-danta (27) Gūḍha-danta and (28) Suddha-danta.

अट्ठावीसं सव्वं हुंति छप्पन्न । एएसु जुयलरूवा पलियासंखस आउनरा ॥८॥ एवमेव पूर्वोक्तरीत्या हि शिखरिणि पर्वतेऽप्यष्टाविंशतिद्वीपा भवन्तीति । सर्वे मिलिताः षट्पञ्चाशदन्तर्द्वीपा भवन्ति । एतेषु षट्पञ्चाशदन्तर्द्वीपेषु युगलरूपा मनुष्याः पल्यं पमासङ्ख्येयवर्षायुषो वसन्ति । अथ शरीरप्रमाणादिविशेषं दर्शयति– "जोयणदसमंसतणू, पिट्ठिकरंडाणमेसि चउसट्ठी । असणं च चउत्थाओ, गुणसी दिणवच्च पालणया ॥ ९ ॥" तेषां युगलधर्मिणां तनुः शरीरं योजनदशांशोच्चं अष्टशतधनुरुच्छ्रितमित्यर्थः । तथैतेषां शरीरे पृष्ठिकरण्डानां चतुः षष्टिर्भवति । तथैतेषामाहारेच्छा एकान्तराद्भवति । तथैतेषामेकोनाशीति दिनान्यपत्यपालनमावतश्चेति । अथ सूत्रपदं व्याख्यानयति– मनुष्यशब्दस्य निरुक्तिः–मनोरपत्यं मानुष्यः मनोर्याणौ पश्चान्तः (६-१-९४) य प्रत्यये मनुष्यः अणप्रत्यये मानुषः मानवाविति (इ) ति, पुनः के मनुष्याः? आन्तरद्वीपाः समुद्रान्तर्भूतषट्पञ्चाशद्द्वीपसमुद्भवाः । च समुच्चये । इत्युक्ता एकोत्तरशतक्षेत्रसमुद्भवा मनुष्यास्त्रिविधाः ॥ २३ ॥

D. C. An the living beings are either sammūrcchima (born without the union of parents or Garbhaja (born from an embryo). The term sammūrcchima is applied owing to sammūrcchana or universal expansion which takes place. For, this type of creatures is born having no concern with parents, that is to say, they originate not from the embryo.

The five-sensed living beings are garbhaja (born from an embryo)

All the rest are sammūrcchima or born in course of universal expansion.

Fishes and the like may be of both the kinds.

The creeping and the arm-moving animals, also, may take birth in both these ways.

The one-sensed living beings and the two-sensed living beings are produced without any help of their race.

Three-sensed living beings spring from the excretions and the like of their species.

Four-sensed living beings originate in such substances as the saliva and excretions of their class.

The sub-human animals and human beings originating through the foetus are well-known.

We shall learn about sammûrcchima human beings later on

Parrots, wag-tails etc are produced as indicative of a calamity of the season (itih

The embryo-originting birds are produced through eggs and are well-known.

Karma-bhûmi

Karma or action means preparation for such kinds of work as agriculture, trades, arts, sciences etc, or for religious rites for the attainment of Salvation. Lands specialised for these purposes are fifteen (15) in number-They are five for five Bharatas, (2) Five for five Airavatas, and (3) Five for five Mahāvidehas.

A-Karma-bhūmi

On the other hand, lands without the need of preparation for agriculture, arts, trades etc. and such other Karmas, are called A-karma-bhûmis.

According to Pannavaṇā Sūtra, the human beings residing in Karma-bhûmis are of fifteen kinds viz (1) Those residing in five Bharatas (2) Those residing in five Airavatas and (3) Those residing in five Mahāvidéhas. They are briefly classified as (a) Āryas (civilised) and (b) Mlécchas (un-civilized)

The Mlécchas are of numerous tribes They (1) Śaka (2) Yavnna (3, Cilāta (4) Śabara (5) Barbara (6) Kāya (7) Muruḍoḍa (8) Bhadaga (9) Doba (10) Niṇṇage (11) Pakkaṇiva (12) Kulakkha (13) Gonḍa (14) Sinhala (15) Pārasa (16) Godha (17) Konca (18) Amāada (19) Idamila (20) Cillala (21) pulinda (22) Hārosa

They are thirty (30) in number viz (1) Hemavat (2) Harivarṣā (3) Dévakurus (4) Ullara-kurus (5) Ramyaka and (6) Aira ṇyavat--multiplied by the five (5) Mérus, these six (6) Come down to thirty (30)

Persons reading in these A-karma bhumis are yugalikas (born as a hvin-male and female). They are active sexually. The desires of their senses are salisfied by ten Kalpa-drumas (the deaire-yielding trees.)

Antara--dvipah

Two points from either side of the Himavān, have entered the Lavana Samudea (the Sally Occan). On these four points

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(23) Dova (24) Vokkāṇa (25 Gandhāhāraga (26) Pahaliya (27) Ajjhala (28) Romaplsa (29) Pausa (30) malayāya (31) Bandhuyāya (32) Sūyali (33) Konkrṇaga (34) méya (35) Polhava (36) Mālava (37) maggara (38) Ābhāsiya (39) Nakka (40) Ciṇa (41) Lhasiya (42) Khasa (43) Ghāsiga (44) Khasiya (45) Nahara (46) moṇḍha (47) Donvilaga (48) Losa (49) Posa (50) Kakkaya (51) Hkkhāga (52) Hūṇa (53) Ramaga (54) Bharn (55) Maruya (54) Cilāya (kirāta) (55) Visayvāsiya etc.

The Āryas are of two kinds viz 1 Riddhi prāpta and (2) An-riddhiprāpta

(1) The Riddhiprāpta Aryas are those Aryas who have attained riddhi (prosperity). They are (1) Arihanta Dévas (2 Cakravartins (3) Baladévas (4) Vāsudévas (5) Cāraṇa Munis and (6) Vidyādharas.

(2) An-riddhi prāpta Āryas are of the following nine kinds viz Ksétrārya (2) Jāti Aryas (3) Kūlāryas (4) Karmārya (5 Silpārya (6) Bhāṣārya (7) Jnānārya (8) Darśanārya and (9) Cāritrārya

I The Kṣétrāryas or Ārya-kṣetras are 25½ in number. The following are the countries with their capital towns. viz.

under the water in each direction are formed seven inner islands or antardvīpas The first four (in The N. E direction) are at a distance of three hundred yojanas from the land, the next four islands in the east are at a distance of 400 yojānas

(1) Magadha-déśa with Rājagriha Nagari (2) Aṅga-deśa with Campā Nagari (3) Banga-déśa with Tāmraliptî (4) Kalinga -déśa with Kāncanapura (5) Kāsī-déśa with Varāṇasi Nagari (6) Kośala-déśa with Sākéta-pura (Ayodhyā) (7) Kuru-déśa with Gajapura (8) Kuśāvarta with Śauripurî (9) Pañcāla-déśa with Kāmpilyapura (10) Jaṅgala déśa with Ahichatra Nagari (11) Saurāṣtra with Dwarāvati (12) Videha with Mithilā (13) Vatsa-déśa with Kauśambî (14) Sāṇdilya-déśa with Nandipura (15) Malaya-déśa with Bhaddilapura (16) Vaccha-déśa with Acchā Nagari (18) Daśārṇa déśa with Mritikāvati (19) Cedi-déśa with Śauktikāvati (20) Sindhu-sauvira with Vîtabhayapaṭṭaṇa(21)Sūrasśna withmathurā Nagari (22) Bhaṅga-déśa with Pāpā Nagarî (33) Purā-varta-déśa writh Māṣā Nagarî (24) Kuṇāla déśa with Śrāvasti Nagari (25) Lāta-déśa with Kotivarṣa and)26) Kékayārdha with Śvélikā Nagari. The following list gives the names of 25½ Ārya-déśas with their capital towns;

List of 25½ Arya--des'as

Names	Capital Town
1. Magadha-déśa	Rājagriha Nagari
2. Aṅga-déśa	Campā Nagarî
3. Baṅga-déśa	Tāmraliptî
4. Kaliṅga-déśa	Kāñcanapura
5. Kāśi déśa	Vārāṇasī
6. Kośala déśa	Saketpura (Ayodhyā)
7. Kuru-déśa	Gajapura
8 Kuśāvarta-déśa	Sauripuri
8. Pañcāla-déśa	Kāmpilyapura
10 Jaṅgala-déśa	Ahichatrā Nagarî

and so on, thus, the last four islands being 900 yojanas away from the earth. The twenty-eight (28) inner islands begin with Ekoruka and Ābhāṣita and end with Nigūḍh-danta and Śuddha-danta. In the very same way, there are 28 islands on the Śikharin Mountain; thus in all the inner islands are 56 in number. Thhy born in [and so residing in] these autardvipa islands are called antar dvīpaga.

The word ca (and) shows addition (23) [Those living beings which are produced in the embryo by the union of the male and the female, which are nourished in the embryo for a specified period of time, and which are born into the world after a definite period of time for maturation are called Garbhaja (born of an embryo). Garbha (an embryo, uterus) is an internal part of the generative organs of the female Birth after remaining for a specified time in the interior of the belly of the female is called Garbha Janma (Birth from an embryo).

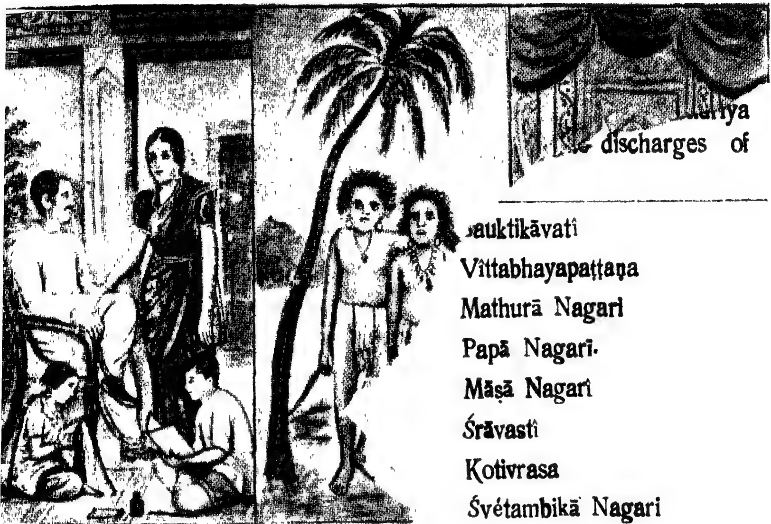
All the creations, except these, produced by extrancous surroundings, without the union of the parents are of Sammūrcchima Janma

One-sensed, two-sensed, three-sensed and four-sensed living creatures are sammūrcchima.

Pancéndriya tiryancas (five sensed sub-human beings) aud Pancéndriya manuṣyas (five sensed human beings) are both

11. Saurāṣṭra	Dvārāvati
12. Vidéha	Milhilā
13 Vatsa-déśa	Kauśambî
14. Śānḍrlya	Nandipura
15. Malaya-déśa	Bhaddilapura
16. Vaccha-déśa	Vairāṭapura
17. Varaṇa-déśa	Acchā Nagari
18. Daśārṇa-déśa	Mrittikāvati

PANCENDRIYA LIVING BEINGS



Ārya-kṣetras because they

1 Devas (cleshial beings 2 Karmabhumi ...ras, Cakrabartins, Vās-

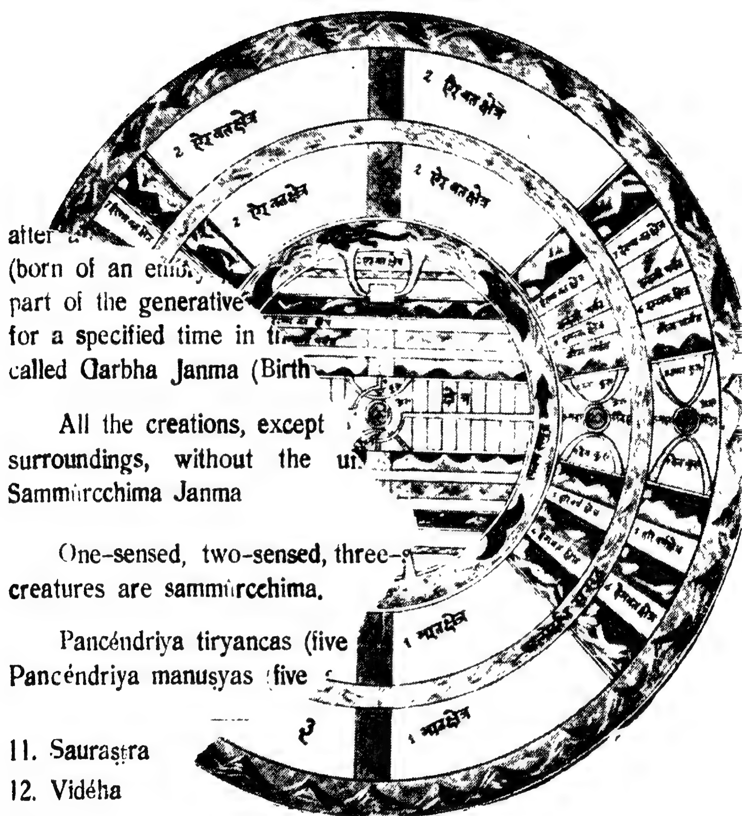
Yugallikas 3 Nārkas (Hellish Being...

(4) Vèdaga

MAP OF ADHI-DVIPA

4500000 YOJANAS IN EXTENT

N



S

15 Karma Bhumi No. 1, 2, 3,
30 A-Karma Bhumi No. 4,5,6,7,8,9,
56 Antardvīpa No, 19

No 1, Jambu Dvīpa
No. 2 Dhatakī Khanda
No. 3 Puskarārdha Dvīpa

are both sammürcchima and garbhaja.

Ekéndriya (one-sensed) and dvi-indriya (two-sensed), beings are produced in near creatures of their species under suitable conditions of living.

Tri-indriya (three-sensed) living beings are produced in the dirt, exercta etc of creahires of their species.

Catur-indriya (four sensed) livings being are produced from the salivā, dirt, etc of creatures of their species.

Pancéndriya Jalacara (aquatic) living beings e-g fishes etc. are both garbhaja and sammūrcchmia. Bhūja-pari-sarpa and Uraḥ parisarpas, are also garbhaja and sammurchima. Pancéndriya Sammūrcchima Manuṣyas are produced from the discharges of human beings.

19. Cédi-désa	Śauktikāvatî
20. Sindhu-sauvira	Vîtabhayapaṭṭaṇa
21. Sūrasena	Mathurā Nagari
22. Bhaṅga-déśa	Papā Nagarī.
23 Purāvarta	Māṣā Nagari
24 Kuṇāla-déṣa	Śrāvastî
25 Lāta-déśa	Kotivrasa
26 Kékayārdha	Śvétambikā Nagari

These 25½ localities are called Ārya-kṣetras because they are the places of birth of Jaina, Tīrthaṅkaras, Cakrabartins, Vāsudévas, Baladévas and higely religious saints.

II Jātyāryas are (1) Ambaṣṭha (2) Kalinda (3) Videha (4) Védaga (5) Harit and (6) Cuñcuṇa.

These six are highly respectable Ārya jātis.

III Kulāryas are (1) Ugra 2 Bhoga 3 Rājanya (4) Ikṣvāku, (5) Jnāta and (6) Kauravya. These six are Ārya kulas.

IV Karmāryas are (1) Dausyika (a cloth-merchant) (2) Sautrika (a yarn-merchant) (3) Kārpāsika (a cotton-merchant) (4) Sūtra-

Sammūrcchima birds such as parrots are produced from the dead bodies of their species. Garbhaja birds are born out of eggs. They are said to be Aṇḍaja Garbhaja Human beings, cows, buffaloes etc are born, covered with a membrane. They are called Jarāyuja Garbhaja. There are some quadrupeds such as cubs of an elephant which are not born from an egg or with a covering membrane, but are born without a covering membrane; such are called Potaja Garbhaja.

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vaikālka (The art of making and selling threads) (5) Bhāṇḍavaikālika (a grocer) (6) Kolāliya (potters), and (7) Naravāhanika. These are Ārya trades.

V. Śilpāryas are (1) Tunnāko (A tailor mender of rent cloth (2) Tantuvāya (a weaver) (3) Paṭṭakāra (a weaver of cloth-garments) (4) Déyaḍā (maker of bellows). 5 Varuṭṭā (brush-makers) (6) Charirika (mat-makers) (7) Kāṣṭapādukākāra (makers of wood-sandals) 8) Munja-pādukā kāra (makers of grass-sandals) (9) Chatrakāra (umbrella-makers) (10) Vajjhāra (11) Potthakāra (An artison of books, books-maker) (12) Lépyakāra (one who smears) (13) Citrakāra (a painter) (14) Śankha kāra (a worker in concha) (15) Danta-kāra (a wok-er in wory) (16) Bhāṇḍa-kāra (a maker of brass-vessels) (17) Jijhagāra (18) Séllagāra (a mason) (19) Kotikāra (one who sharpens or grinds the edges of a weapon.)

VI Bhāṣā Āryas-Population speaking the Ardhr-Māgadhî language are spoken of as Bhāsā Ārya. Brāhmî Lipî is used for writting. There are eighteen methods of writing Brāhmî Lipi (1) Brahmi (2) Yavanānî (3) Dosāpuriyā (4) Kharauṣtrî (5) Pukkhara sāriyā (6) Bhogavatî (7) Paharāiyā (8) Antakkhariyā (9) Akkhara-puṭṭhiyā (10) Vainayikî (11) Ninhavikî (12) Aṅka-lipi (13) Ganita-lipî (14) Gāndharva-lipi (15) Ādarśa lipi (16) Mahéśvarî (17) Domilipî and (18) Paulindî.

VII Jnānāryas are of five kinds. They are (1) Ābhinibodhika Jnānārya (2) Śruta Jnānārya (3) Avadhi Jnānārya (4) Manaḥ paryava Jnānārya and (5) Kévala Jnānāryas.

With the setting in of the rainy season and with the first pouring of a shower of rains, we sometimes see a large number of winged insects cropping up from the ground. These insects become so abundant that they become a source of nuaisance to us. Within a short time after their appearance, they lose their wings and they die. They are *sammūrcchima* living beings born spontaneously without the union of the male and the female. During the rainy season we see several varieties of such sammūrchhima living beings appear spontaneously and die within a short time.

It will thus be seen that there are 9 kṣetras in Jambū Dvipa, 18 kśetras in Dhátaki khanda and 18 ksétras in Puṣkarārdha dvipa-making a total of 45 Ksétras-15 for Karma-bhumis and 30 for A-karma-bhumis. These 45 Ksetras added to the 56 Antardvipas of Jambu-dvipa makes total of 101 ksétras. On the Antardviyas there are yugalikās. They have a desire for food on alternate days.

They have a desire for food of the size of a berry after an interval of two days. They always have the Second-

VIII Darśanārya and IX Cāritrārya-These subjects being rather intricate for beginners have been purposely left out. Students are desired to get a knowledge from Pannavanā Sūtra with the help of a learned teacher.

Yugalikas of Dévakuru and Uttarakuru

The yugalikas of Déva kuru and Uttara kuru have an age-limit of three Palyo-paimas. They have a desire for food of the size of a Tuvér pulse seed after an interval of three days. They always have the First Ār of the cycle of time. They nourish their progeny for 49 days.

In Mahāvidéha Ksétra the height of the body of human beings is 500 Dhanuṣya and they live for pūrva kroḍa years.

The yugalika manusyas and tiryancas of A-karma-bhūmis are born in Déva-lokas (heavenly regions) after death.

Susuma-Āra of the cycle of time. They nourish their progeny for 64 days.

Manusya Ksétrsa

Bharata Ksétra is situated in the south of Mount Méru in Jambū Dvipa. In the north of Bharata Kṣétra, there are two land-areas, named Himavanta Kṣétra and Harivarṣa Kṣétra Separating the Bharata Kṣétra from the Himavanta ksétra is the Himavān Parvata and separating the Himavanta Kṣetra from the Harivarsa Kṣétra is the Mahā-himavanta Parvata

In the north of Harivarṣa Kṣétra there is Niṣadha Parvata In the north of Niṣadha, Parvata, there is Mahāvidéha Kṣétra In the north of Mahāvidéha Kṣétra there is Nilavanta Parvata After the Nilavanta Parvata there are consecutively Hiraṇyavanta Kṣétra, Rupya Parvata, Ramyaka Kṣétra, Śikhari Parvata, and Airavata Kṣétra. There are thus seven kṣétras inhabited by human beings separated by six mountains

Out of these seven kṣétras, Bharata, Airavata, and Mahāvidéha are three Karma-bhūmis. Himavanta, Hiraṇya-vanta, Harivarṣa, Ramyaka, Déva-kuru, and Uttarakuru are six A-karma-bhūmis. Human beings residing in these land-areas as known as Karma-bhūmija and A-karma-bhūmija.

Bharata Kṣétra, Airavata and Mahāvidéha are known as Karma-bhūmis because in those lands there are three main Karmas (actions) viz असि Asi sword (for protection) मसि Masi-Lampblack as writing material, and कृषि Krisi agriculture and arts and sciences as the guiding agents for work for livelihood. These human beings can also work for their spiritual advancement and Final Liberation of the Soul

The human beings residing in A-Karma bhūmis are free from these worldly troubles, Their desires for food, drink, clothing, ornaments etc are satisfied by ten Kalpadrumas (desire-yielding trees) They are born as an yugala (a pair-a male and a female) and they are called yugatikas. These

yugalikas resides in thirty a-karma bhūmis viz on 5 Himavanta kṣetra 5 Harivarṣa kṣetra, 5 Ramyak kṣetra 5 Hiraṇyāvanta ksétra 5 Dèva Kuru, and 5 Uttar Kuru kṣétras.

The yugalikas are very handsome and straight-forward.

The yugalikas of Himavanta ksetra and yugalikas of Himavanta and Hiranyavanta ksétra are tall handsome, with lovely faces. They live for one Palyopama years. They have a desire for food of an Āmblaka size on alternate days. They nourish their progeny for 79 days. They always have the Third-Susama Susama Āra

Yugalikas of Harivarsa and Ramyak

The yugalikas of Harivarṣa Kṣétra and of Ramyak kṣétra have double Sammūrcchima manuṣyas are produced in the foeces, urine, cough, nasal mucus, vomit, pus, blood, sexual intercourse, semen, bile, wet particles of dried semen main cesspool of the town, in dead bodies, and in all dirty, filthy places.] 23

Now begins the discussion about dévas (gods)-

Kinds of Dévas (gods)

दसहा भवणाऽहिवई अट्ठविहा वाणमंतरा हुंति ।

जोइसिया पंचविहा दुविहा वेमाणिया देवा ॥ २४ ॥

Dasahā bhavaṇā-hivai aṭṭhavihā vānamantarā hunti ।

Joisiya pancavihā duvihā vemāniyā dévā 24

[दशधा भवनाधिपतयोऽष्टविधा वानमंतरा भवन्ति ।

ज्योतिष्काः पञ्चविधा द्विधा वैमानिका देवाः ॥ २४ ॥

Daśadhā Bhavanādhipatayo'ṣṭavidhā vānamantarā bhavanti ।

Jyotiśkāḥ pancavidhā dvidha Vaimānikā dèvāḥ] 24

Trans 24 Deities presiding over bhavanas (residences) are ten-fold; the forest-deities are eight-fold; the Jyotiṣkāḥ (luminaries) are five-fold, while the Vaimāṇikas are two fold 24

व्याख्या–२४. अथ प्रक्रमाद् देवभेदान् विवृण्वन्नाह–'दसहा' पूर्वं तावद् देवानां चत्वारो भेदा भवनाधिपतिव्यन्तरज्योतिष्कवैमानिकादिकभेदै र्भवन्ति। इह प्रस्तावाद्भवनाधिपतीनां नामान्वयसङ्ख्याविशेषं व्यक्तीकुर्वन्नाह –तत्र सामान्येन भवनवसनशीला भवनवासिनः। यद्यपि कायमानसन्निभेषु परमररमणीयकभूमिषु आवासापरनामसु महामण्डपेषु प्रायोऽसुरकुमाराः परिवसन्ति कदाचिदेव भवनेषु। शेषास्तु नागकुमारादयो भूम्ना भवनेषु कदाचिच्चावासेष्विति। स्थानस्थानिनोरभेदाद्भवना असुरकुमारादयो देवा-स्तेषामधिपतय इन्द्रा भवनाधिपतयश्चेति। ते दशधा तद्यथा–"असुर १ नाग २ तडित् ३ सुवर्ण ४ अग्नि ५ द्वीप ६ उदधि ७ दिक् ८ पवन ९ स्तनिताः १०।" एतेऽसुरादयो दशापि कुमाराः शान्ता (कुमार शब्दान्ता) ज्ञेयाः। अथ ते क्व वसन्ति ? तद् दर्शयति, तथाहि—[१] इह मंदरस्स हिट्ठा, पुढवी रयणप्पहा

१. इह मन्दरस्याधस्तात् पृथ्वी रत्नप्रभा मुणितव्या त्रिभिर्भागैर्विभिन्ना। अशीतिसहस्राधिकं लक्षं योजनाना नाम् ॥१॥ तत्रैव भवनवासिनो देवा निवसन्ति द्वयोर्भागयोः। तृतीये पुनर्नैरयिका भवन्ति बहु वेदनाः सततम् ॥ २ ॥

According to Pannavaṇā Sūtra, the devāḥ (gods-deities) are of four types viz (1) Bhavana-vāsī (2) Vānamantara (3) Jyotiṣk and (4) Vaimānika.

I Bhavana-vāsi devas are of ten kinds :—They are (1) Asura-kumāra (2) Nāga-kumāra (3) Suvarṇa-kumāra (4) Vidyu-kumāra (5) Bgni-kumāra (6) Dvîpa-kumāra (7) Udadhi-kumāra (8) Diśā-kumāra (9) Vāynkumāra and (10) Stanit kumāra. They are Paryāpttā and A-paryāptā.

II Vāna mantara dévas are of eight kinds. They are (1) Kinnara (2) Kimpuruṣa (3) Mahoraga (4) Gāndharva (5) Yakṣa (6) Rākṣasa (7) Bhūtā and (8) Piśāca They are Paryapta and A--paryāptā

III Jyotśikas are of five kinds. They are (1) Candra (moon) (2) Sūrya (Sun) (3) Graha (Planets) (4) Nakṣatra (constellahon) and (5) Tārā (stars)

मुणेयव्वा। तिसु भागेसु विभत्ता, अस्सीयं जोयणं लक्खं ॥ १ ॥ 'तत्थेव भवणवासी, देवा निवसंति दोसु भागेसु। तइए पुण नेरइया हवन्ति बहुवेयणा नियमं ॥ २ ॥ क्वचिदित्यपि दृश्यते-उर्ध्वाध एकं सहस्रं मुक्त्वा एकलक्षाष्ट-सप्ततिसहस्रबहुमध्ये रूचकाधोऽष्टशतयोजनेषु भवनपतिस्थितिः, शेषेतु नारकाणामिति दृश्यते। अन्ये त्वाहुः-नवतियोजनसहस्राणामधस्ताद्भवनानि अन्यत्र चोपरितनमधस्तनं च योजनसहस्रं मुक्त्वा सर्वत्रापि यथासंभवमावासा इत्यपि। तत्त्वं तु केवलिनो विदन्ति। परं नरकप्रस्तटान्तराले भवनपतय इति संगम्यं। उक्तंच-"बारससु अंतरेसु इक्कं इक्कं अहोवरिं मुत्तुं। मज्झंतरेसु जाई, वसंति दस भवणवासीणं ॥ १ ॥" सुगमार्थैव। परं रत्नप्रभायां त्रयोदश नरकप्रस्तटास्तेषु द्वादशान्तराणि तेभ्य एकमुपर्येकमधोऽन्तरमपनीयते शेषेषु दशस्वन्तरेषु भवनवासिन इति तात्पर्यमिति। एषां दशानामपि एकैकास्मिन्निकाये द्वौ द्वाविन्द्रौ स्यातां दक्षिणोत्तरश्रेण्याश्रयणात् सर्वाग्रेण चमरादयो विंशतिरिन्द्रा भवेयुरिति। तथैतेषां भवनसङ्ख्यावगाहनशक्तिवर्णध्यर्युश्चिन्हादयो नात्र लिख्यन्ते, सूत्रकृतापि प्रस्तुतं नोपदर्शितमतोऽन्यशास्त्रेभ्योऽवसेयमिति। अथभवनवासिवक्तव्यतां निरूप्य गाथाया द्वितीयपादेन व्यन्तराणां सूचयति- 'अट्ठविह' त्ति विविधमन्तरं वनान्तरादिकमाश्रयतया येषां ते व्यन्तराः। तथा वनानामन्तरेषु शैलान्तरेषु कन्दरान्तरेषु वसन्ति तत्प्रसिद्धमेव यथा (अथवा विगतं) भृत्यवच्चक्रवर्त्याद्याराधकत्वेन (अन्तरं) विशेषो मनुष्येभ्यो

IV Vaismānika dévas are of two kinds. viz (1) Kalpopanna (having grades of position etc) and (2) Kalpātīta (those who are beyond such grades

(I) Kalpopapanna dévas are of twelve kinds viz. 1 Saudharma 2 Isāna 3 Sanat khmāra 4 Māhéndra 5 Brahmaloka 6 Lāntaka 7. Mahāśukra 8 Sahasrāra 9 Anat 10 Prānat 11 Āraṇa and 12 Acyuta. They are paryaptā and a-parpāptā.

II Kalpātīta dévas are of two kinds viz. (1) Graivéyaka and (2) Anuttaraupa--pātika.

येषां ते व्यन्तराः । तथा वनानामन्तरेषु भवाः पृषोदरादित्वान्मागमे वानमन्तरा इत्यपि । तेऽष्टविधाः अष्टप्रकारा भवन्ति । ते चामी–पिशाचाः १ भूताः २ यक्षाः ३ राक्षसाः ४ किन्नराः ५ किंपुरुषाः ६ महोरगाः ७ गन्धर्वाः ८ इति । अथैतेषां क्वावस्थानं ? तदाह–रयणाइपढमजोयणसहस्से इक्किक्कसयमहोवरिं मुत्तुं । अट्ठसयए अट्ठ यं, वितरजाईउ पत्तेयं ॥ १ ॥" पुनरन्ये त्वष्टप्रकारा व्यन्तराः, तद्यथा–एवं पढमंमि सए जोयणदसगं अहोवरिं मुत्तुं । अट्ठदसगेसु जाई, अणपन्नाई परिवसन्ति ॥ १ ॥" ते त्विमे "अणपन्नी १ पणपन्नी २ इसिवाई ३ भूइवाइए ४ चेव । कंदीय ५ महाकंदी ६ कोहंडे ७ चेव पयए य ८ ॥ २ ॥ द्वयोरपि जात्योः श्रयणात् षोडश भेदा भवन्ति । एषामप्येकैकस्यां जातौ द्वौ द्वाविन्द्रौ । एवं त्रिंशदिन्द्रास्तेषु भवेयुरिति ।

Graivéyaka dévas are of nine kindr They are 1. Lower graivéyaka of the lower trinity 2. Middle graiveyaka of the lower trinity 3 Upper graivéyakas of the lower trinity 4 Lower graiveyaka of the middle trinity 5. Middll graiyeyaka of the middle trinity 6 Upper graiveyaka of the middle trinity. 7 Lower graiveyaka of the upper trinity (8) middle graiveyaka of the upper trinity and (9) Upper Graivéyaka of the upper trinity. They are paryāptā and a-paryāptā.

Anuttaraupapātika dévas are of five kinds viz (1) Vijaya (2) Vaijayanta (3) Jayanta (4) Aparajita and (5) Sarvārtha Siddha

Asura Kumāra, Nāga Kumāra etc are Bhavanavāsî dévas (gods) They are called Kumāra (bachelors) because like royal princes, they are handsome, of gentle, charming and graceful gait and being fond of amorous pursuits they are capable of assuming attractive artificial forms of various kinds

They are foppish with regard to apparel, language, putting on of ornaments, weapons, clothes, and also with regard to their palanquins, boats, conveyances etc. They are highly sportive and always ready for sensual pleasures

आयुर्वर्णादि शास्त्रान्तरेभ्योऽवसेयमिति । इत्युक्तो व्यन्तरविभागः । अथ ज्योतिष्कस्वरूपं निरूप्यते—द्योतनं ज्योतिरीणादित्वात्तदेषामस्ति ' इति व्रीह्यादिभ्य (स्तौ ७-२-५) इति इक प्रत्ययः इकारलोपे ज्योतिष्काः । ते पञ्चविधाः, तद्यथा-चन्द्राः १ सूर्याः २ ग्रहमण्डलादयोऽष्टाशीतिसङ्ख्याः ३ अनुचन्द्रं नक्षत्राण्यश्विन्यादीन्यष्टविंशतिः ४ अनुचन्द्रं तारकाः षट्षष्टिसहस्राः कोटाकोटयो नव शतानि कोटाकोटयः पञ्चसप्ततिकोटयोऽनुचंद्र ज्ञेयाश्चेति ५। एषामवस्थितिस्वरूपं प्रस्तावयति । उक्तं च सङ्ग्रहिण्याम्—[1] समभूयलाउ

१ समभूतलादष्टभिः दशोनैर्येजिनशतैरारभ्य ।
उपरि दशोत्तरयोजनशते तिष्ठन्ति ज्योतिष्काः ॥ १ ॥
तत्र रविर्दशसु योजनेषु अशीतौ तदुपरि शशी च ऋक्षेषु ।
अधो भरणिः स्वातिरूपरि बहिर्मुलमभ्यन्तरेऽभिजित् ॥ २ ॥
तारका रविचन्द्र नक्षत्राणि बुद्ध शुक्र जीव मङ्गलशनैश्चराः ।
सप्तशतानि नवत्यधिकानि दश अशीतिः चत्वारि क्रमशस्त्रिकाश्चतुर्षु ॥ ३ ॥

Kinnaras are of ten kinds. They are (1) Kinnara (2) Kimpurusha (3) Kimpurusttama (4) Kinnarottama (5) Hridayṅgama (6) Rūpaśāli (7) Anindita (8) Manorama (9) Ratipriya and (10) Rati-śrésta

Kimpurusas are of ten kinds They are (1) Puruṣa (2) Satpuruṣa (3) Mahāpuruṣa (4) Puruṣa vriṣabha (5) Puruṣottama (6) Ati-puruṣa (7) Mahādéva (8) Marut (9) meruprabha and (10) Yaśaswān

Mahoragas are of ten kinds. They are (1) Bhujaṅga (2) Bhogaśalī (3) Mahākāya (4) Ati-kāya (5) Skandha-śālī (6) Manorama (7) Mahāvéga (8) Mahāyakṣa (9) Mérukānta and (10) Bhāswan.

Gandharvas are of twelve kinds. viz. (1) Hāhā (2) Huhu (3) Tumbaru (4) Nārada (5) Riṣi-vādika (6) Bhūta-vādika (7) Kādamba (8) Mahā-kādamba (9) Raivata (10) Viśva-vasu (11) Gita-rati and (12) Gīyayaśa.

Yaksas are of thirteen kinds viz. Pūrṇa-bhadra (2) Maṇibhadra (3) Śvéta-bhadra (4) Harit-bhadra (5) Sumano-bhadra (6) Vyatipātika-bhadra (7) Su-bhadra (8) Sarvato-bhadra (9)

अट्ठहि दसूणजोयणसएहि आरब्भ। उवरि दसुत्तरजोयणसयम्मि चिट्ठंति जोइसिया ॥ १ ॥ तत्थरवी दसजोयण, असोइ तदुवरि ससी य रिक्खेसु। अह भरणिसाइ उवरिं, बहिं मूलोब्भितरे अभिई ॥ २ ॥ तार रविचंदरिक्खा बुहसुक्काजीवमंगलसणिया। सगसयनउ दस असीइ, चउ चउ कमसो तिया चउसु ॥ ३ ॥ एताः प्रकटार्था एव। तथैते द्विप्रकाराश्चराः स्थिराश्चेति। तत्र मनुष्यलोकान्तर्वर्तिनश्चराः तद्बहिस्तु स्थिराः। तेषां स्थिराणां मनुष्यलोकवर्तिभ्यो ज्योतिष्केभ्यो विमानान्यायामविष्कम्भाभ्यामुश्चत्वेन चार्धप्रमाणानि। विस्रसास्वाभाव्याश्च सदावस्थाना (स्थिता)नीत्यर्थः। तेऽपि पञ्चप्रकारा एव सन्ति। तेषामायुः प्रमाणादि प्रकटत्वान्नोच्यते। इत्युक्तं ज्योतिष्काणां स्वरूपं। अथ क्रमायातं वैमानिकस्वरूपं निरूपयति-तथा दुविहा० तत्र विशिष्ट पुण्यैर्जन्तुभिर्मान्यन्ते उपभुज्यन्त इति विमानानि तेषु भवाः वैमानिकाः, ते च द्विधा कल्पोपपन्नाः कल्पातीताश्च। तत्र कल्पः स्थितिर्मर्यादाजीतमित्येकार्थाः। स चेन्द्रस्तत्सामानिकादिव्यवस्थारूपस्तं प्रतिपन्नाः कल्पोपपन्नाः। ते तु सौधर्म १ ईशान २ सनत्कुमार ३ माहेन्द्र ४ ब्रह्म ५ लान्तक ६ शुक्र ७ सहस्रार ८ आनत ९ प्राणत १० आरण ११ अच्युत १२ निवासिनः। परतस्तु ग्रैवेयकानुत्तर विमानवासिनः सर्वेषामपि तेषामहमिन्द्रत्वात्ते कल्पातीताः सामान्यतया।

Manusya-paksa (10) Vanādhipati (11) Vanāhāra (12) Rūpa yakṣa and (13) Yakṣottama.

Rākṣasa are of seven kinds viz. (1) Bhîma (2) Mahā-bhîma (3) Vighna (4) Vināyaka (5) Jala-rākṣas (6) Rākṣasrākṣasa and (7) Brahma-rākṣasa.

Bhûtas are of nine kinds viz. (1) Su-rūpa (2) Prati-rūpa (3) Ati-rūpa (4) Bhutottama (5) Kanda (6) Mahā-skanda (7) Mahā-véga (8) Praticchanna, and (9) Akāśaga.

Piśācas are of sixteen kinds viz (1) Kûṣmāṇda (2) Pataka (3) Sujosā (4) Ahanika (5) Kāla (6) Mahākāla (7) Cokṣa (8) Acokṣa (9) Tāla-piśaca (10) Mukhara piśāca (11) Adhastāraka (12) Déha (13) Videha (14) Mahāvidéha (15) Tusṇika, and (16) Ghana-piśāca.

अथ नामतो ग्रैवेयकानां विशेषो निरूप्यते, तद्यथा [1]सुदरिसण १ सुप्पबुद्धं २ मणोरमं ३ सव्वभद्द ४ सुविसालं ५ सोमणस ६ सोमाणस ७ पियंकरं ८ चेव नंदिकरं ९ ॥ १ ॥ विजयं च १ वेजयन्तं २ जयन्तं ३ अपराजितं ४ च सव्वट्टं ५। एएसु चेव गया, कप्पाईया मुणेयव्वा ॥ २ ॥ इत्युक्ता द्विधा अपि वैमानिकाः देवाः । एवं सर्वे पञ्चेन्द्रियाणां भेदा ज्ञेयाः ॥ २४ ॥

D. C. The dévas-gods or deities-are of four kinds viz (1) Bhavanādhipati (2) Vyantara (3) Jyotiṣka and (4) Vaimānika.

There being no difference between the residence and the resident, the bhavans or the mansions also mean the deities dwelling in the mansions. Their adhipatis or kings are the Indras who are twenty one for each of the north and sou h śreni (row) of the ten bhavans. The bhavana-vāsî dévas are of ten kinds viz. 1 Asura Kumāra (2) Nāga Kumkra (3) Vidyut Kumāra (4) Suvarṇa Kumāra (5) Agni Kuniāra (6) Dvîpa Kumāra (7) Udadhi Kumāra (8) Dig Kumāra (9) Vāyn Kumāra and (10 Stanita Kumāra. These are callod Kumāra because they are always young sportive and full of sensual pleasures.

The Ratnaprabhā earth is divided into 13 layers. Out of the twelve inner layers, one upper one and one lower one are left out. In the remaining ten layers dwell the Bhavanapati gods Two Indras live in earch of these ten layers; thus the total number of Indras being twenty for the ten bhavanas These ten nikāyas or residential places, extend to 178000 yojanas [1 yojana=8 miles]

II Vyantaras:—Those living in forests at different (vividha) distances (antara) are called Vyantaras. Or, whose distinction

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१ सुदर्शनं सुप्रबुद्धं मनोरमं सर्वभद्रं सुविशालं ।
सुमनसं सौमनस्यं प्रियंकर चेव नन्दिकरम् ॥ १ ।

२ विजयं च वैजयन्तं जयन्तमपराजितं च सर्वार्थम् ।
एतेषु चैव गताः कल्पातीताः ज्ञातव्या ॥ २ ॥

(antara) from the human beings is lost vigata) on account of their serving Cakravartins, sovereigns etc; or even those born in (and so dwelling in) forests are called the Vyantaras or Vānamantaras.

Vyantāras are eight-fold viz, (1) Piśācas (2) Bhūtas (3) Yakṣas (4) Rākṣasas (5) Kinnaras (6) Kimpuruṣas (7) Manoragas and (8) Gandharvas.

Vyantaras reside in the central 800 yojanas of the upper one thousand yojanas of the Ratna-prabhā earth, leaving aside the upper and lower layers of 100 yojan as each. Others make distinction between tha Vyantaras and Vāna-mantars and contend that the latter dwell in the first 80 yojanas leaving off the upper and lower layes of 10 yojanas each (out of the first hundred yojanas). Thus there are sixteen kinds of gods of this type and their 30 Indras.

The Jyotiṣka:--Jyotis means brillance and the Joytiṣkas are those that possess brilliance. They are of five types in which (1) the Sun (2) the Moon (3) the Planets (4) the Constellations and (5) the Stars are included. These Jyotiṣkas or Luminaries reside in 110 yojanas above 790 yojanas of the sama-bhūtala (ground—level) and are divided into two sets—Cara [moving] and Sthira [motionless]. The luminaries of the first type are the inhabitants of the Mannsya-loka, and the motion-less ones live outside. The reason is that the sama-bhūtala is at the foor of the Mount-Mārū which is the centre of our earth.

The celestial carts of the five moving luminaries inside the the manuṣya-loka naturally move round Mount Mérū while those of the other five are steady.

The Vaimānikas; Vimāns are those worldly objects that are honoured or enjoyed [manyante] by specially or excessively [viśiṣta] meritorious persons and the Vaimānikas are those that originate from these. They too are two-fold viz (1) Kalpopa panna and (2) Kalpātita-kalpa means status in life, bounds of morality or

superior power. It is an arrangement like the servant and the master in which the ordinary gods and goddessess must obey the orders of the Indra. Upapanna means reached, approached or acquired. They dwell in twelve déva-lokas which are named Saudharma, Iśāna etc.

Those that have passed such a condition of dependence as servant and master by reason of their highly meritorious deeds and who are extremely more powerful and opulent than Indras are known as Kalpātita dévas. They are of two kinds viz (1) (1) Graivèyaka and (2) Anuttaraupāpka.

Graivéyaka dévas are of nine kinds viz (1) Lower Graiveyakas of the lower trik (2) Middle Graivéyakas of the lower trik (3) Upper Graivéyakas of the lower trik (4) Lower Graivéyakas of the middle trik (5) Middle Graiveyakas of the middle trik (6) Upper Graivéyakas of the middle trik (7) Lower Graiveyakas of the upper trik (8) Middle Graiveyakas of the upper trik (9) Upper Graivéyakas of the upper trik.

Anullaraupapātika dévas are of five kinds. They are of (1) Vijaya (2) Vaijayanta (3) Jayanta (4) Aparājita and (5) Sarvārtha Siddha.

[Ratna-prabhā prithvi is 180000 yojanas deep. It is divided into thirteen layers. Out of inner twelve layers one upper one of 1000 yojanas and lower one of 1000 yojanas are left. In the remaining ten layers of 178000 yojanas dwell the Bhanapati gods. These gods live in bhavanas (Mansions) and in resédential quarters resembling pavilions. They are called Bhavanapati gods because they live in bhavanas (mansions) They are handsome, joyful, playful, and foppish like royal princes and therefore they are called Kumāras e-g. Asura-Kumāra Nāga Kumāra etc.

Vyanatra gods

In the 800 yojanas remaining after leaving off one hundred yojanas above and 100 yojanas below from the 1000 yojanas left out in the upper layer. dwell the eight kinds of Vāna-vyantara gods-

Vyantara means dwelling without an interval or dwelling at intervals of various kinds-at long distances. Owing to their dwelling in forests, they are called Vāṇa-vyantara or Vāṇa-mantara gods.

-Jyotiska-dévas-

The locality occupied by the Seven Nāraka-bhūmis is called Adho Loka One inhabited by Vaimānika gods is called Urdhva Loka and the world inhabited by us (human beings) and the sub-human creatures is called Tiryak loka or Tîrchā loka. The universe is thus divided into Urdva Loka (Upper World), Tîryak or Tîrchā Loka (Middle World) and Adho Loka (Lower World).

Exactly in the middle of the Tîrchā Loka is Méru Parvata (Mount Méru) and at the foot of that mountain, there is a flat even surface-land named, Samabhûtalā containing a delightfully beautiful holy piece of ground named Rucaka Prade-a which is perfectly free from the bondage of all the eight varieties of Karmas and from which all the measurements of height of the various eternal objects described in the Jaina Āgamas (Scriptures) are taken.

The Tīrchā Loka extends over Eighteen hundred (1800) yojanas, 900 yojanas above Samabhūtalā Prithvi, and 900 yojanas below it.

In the upper 900 yojanas of Tirchā Loka the Jyotiṣk Heavenly Bodies are arranged as follows:—

The Stars are located at a distance of 790 yojanas above the Samabhûtalā Prithvī.

The Vimāna of Sûrya is 10 yojanas above the region of stars.

The Vimāna of Candra (the Moon) is eighty (80) yojanas above that of the Sun.

The Nakṣatras (Constellations) are four (4) yojanas above the Moon.

The Grahas (Planets) Planets (Grahas) are sixteen (16) yojanas above the the constellations. The Vimānas of the Five

Jyotiṣka Heavenly Bodies located above the Aḍhî Dvîpa* which is inhabited by human beings and sub-human beings (lower animals or bruteș) revalue round Mount Méru and they are called Cara (Revolving) Jyotiṣka.

The Five Jyotiṣka Heavenly Bodies outside the Aḍhî Dvīpa are Sthira (Stable) Jyotiṣka. The Jyotiṣka Heavenly Bodies are ten–five Cara (Moving) and five sthira (Stable).

Going higher above the Vimānas of the Grahas (Planets) at the end of one rajju-loka of innumerable yojanas, Saudharma Déva–loka, is in the South and Iśana Déva–loka is in the North. In the same way, the Third Déva loka is above it, in the South, and the Fourth Dévaloka is in the North.

Above these, in the center are the Fifth and the Sixth Dévalokas one above the other.

Above these, in the same way, are arranged in the centre, the Seventh Dévaloka and the Eighth Déva-loka, one above the other.

The Ninth Déva–loka is the South, and the Tenth is in the North

Above these, the Eleventh Déva–loka is in the South, and the Twelfth Déva–loka is in the North

Arrangement of Déva–lokas

South	Center	North
11		12
9		10
	8	
	7	
	6	
	(k)	
	5	

* Jambū Dvîpa, Dhātakî Khanda and half the portion of Puskārāvarta Dvīpa constitute Aḍhî Dvīpa.

3
1

(k)

4
2

(k)

Abodes of Kilbiṣika Dévas

In the Déva-lokas, the Kilbiṣika Dévas have their abodes at three places viz 1 Below the Saudharma Déva-loka 2 Below the Iśāna Déva-loka, and 3 Below the Sixth Déva-loka (as shown above by (k) The Kilbiṣika gods are of the lowest class They do menial work. They are generally despised and shunned.

Lokāntika Dévas

Lokāntika Dévas have their nine abodes in the Kriṣna-rāji [a row of a black layer of sa-cita (full of living matter) and a-cita (free from living matter) earth] in the Ariṣṭa pavement of the Fifth Déva-loka Lokānitika gods are very chaste and durning their next life, they attain Mokṣa (Liberation). One year before the Dīkṣā Kāla (time of renunciation) of every Tīrthaṅkara, they go to the Tirthaṅkara and remind him to give gifts of Vārṣika-dāna (gifts of one year's duration) to poor and needy persons, and to renounce all worldly pleasures. These gods have their habitations near the end of the Loka (world of living beings) and hence they are called Lokāntika Dévas

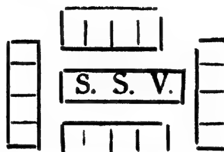
Nava Graivéyaka Dévas

The nine vimāns (aerial cars) of the Nava Graivéyaka gods are arranged in three rows of three vimāns each, one above the other, located in the Neck portion of an imaginary figure of a Man standing with his feet wide apart and with his arms bent at the elbow resting on the waist. with which the configuration of the Cauda Rāja Loka or Cauda Rajju Loka or the Universe bears a close resemblance. They are called Graivéyaka, because they are situated in the grivā or neck.

(k) Abodes of Kilbiṣika gods.

Anuttarā Vimāns

Above the Nava Graivèyaka Vimāns there are Five Anuttara (highest-most excellent) Vimāns on a level surface out of which Sarvārtha-Siddha Vimāna, is in the center, and the remaining four Vimāns are in four direchous.



Tryak Jrimbhaka Dévas

. Ten kinds of Tiryak Jrimbhaka Dèvas are a variety of Vyantara gods. They are (1) Anna Jrimbhaka (2) Pāna Jrimbhaka (3) Vastra Jrimbhaka (4)† Léṇa Jrimbhaka (5) Puṣpa Jrimbhaka (6) Phala Jrimbhaka (7) Puṣpa Jrimbhaka (8) Śayana Jrimbhaka (9) Vidyā Jrimbhaka, and (10) A-vyakta Jrimbhaka. They fill up the house of Tīrthaṅkara as with gold, wealth, ornaments, corn, and other articles suggested by their respective names,. on the auspicious days of 1. Cyavana (descent from heaven) 2. Janma (birth) and other auspicious days of Tīrthaṅkaras They live on mount Vaitāḍhya.

Paramādhhārmikā Dévas

Parmādhārmika Dévas are parama (extremely) adhārmika (vicious-crual). They are included in the class of Bhavana-pati gods. They froment in various terrible ways, the denizens of the first three hells by maiming them, culting off the flesh from their bodies by taking away the skin of their bodies and putting them to different kinds of promires.

Indras

Ten bhavana pati gods have 20 Indrn Vyantara and Vāna-vyantara gods have 32 Indras Jy opṣka have 2 Indras one for

† Léṇa (relating to houses, buildings etc.

the Sun and one for the Moon. Vaimānika gods have 10 Indras viz Eight for the first eight déva-lokas, one for the ninth heaven and for the tenth, and one for the eleventh and the twelfth heavens.

	Indras
Bhavana-pati	20
Vyantara and Vāṇa-vyautra	32
Jyotiṣk	2
Vaimānika	10
	64

Kalpopapanna and Kalpāyita

Indras are the kings of gods. Just as we have a social arrangement of a king and subjects, or of a master and a servant, in the same way, the gods have the same arrangement So there are king gods and servant gods. The gods among whom such an arrangement exists, are called Kalpopapanna and the gods who are beyond that stage, are called Kalpātīta gods. They are classified as follows:—

Kalpopapanna	Kalpatita
10 Bhavanapati	Nava Graivéyaka (9)
16 Vyantara and Vānavyantara	Five Anuttara (5)
10 Jyotiṣka-Cara and Sthira	
12 Vaimānika	
15 Parawādharmika	
9 Lokāntika	
10 Tiryak Jrimbhaka.	
3 Kilbiṣika.	
99	

99 Paryāpta
99 A-páryāpta
198 kinds of gods.

APPENDIX

Classification of Dévas (gods)

1. Bhavana-pati Dévas (10)

1. Asura Kumāra
2. Nāga Kumāra
3. Suvarṇa Kumāra
4. Vidyut Kumāra
5. Agni Kumāra
6. Dvîpa Kumāra
7. Udadhi Kumāra
8. Dig (diśi) Kumāra
9. Pavana Kumāra
10. Stanit (Mégha) Kumāra

Paramādhārmīka Dévas (15)

1. Amba
2. Ambariṣa
3. Śyāma
4. Śabala
5. Rudra
6. Upa-rudra
7. Kāla
8. Mahā-kāla
9. Asi-patra
10. Vana
11. Kumbhî
12. Vālukā
13. Vaitaranī
14. Khara-svara
15. Mahā-ghoṣa

2. Vyantara Dévās (8)

1. Piśāca
2. Bhūta
3. Yakṣa
4. Rākṣasa
5. Kinnara
6. Kim Puruṣa
7. Mahoraga
8. Gandharva

Vāṇa-vyantara Dévas (8)

1. Aṇapannî
2. Paṇa-pannî
3. Isî-vādî
4. Bhûta-vādî
5. Kandita
6. Mahā-Kandita
7. Kohaṇḍa
8. Pataṅga

3. Jyotiṣk Dévas

Cara

1. Candra (Moon)
2. Sūrya (Sun)
3. Graha (Planets)
4. Nakṣatra
5. Tārakā (Stars)

Sthira

1. Candra	1
2. Sūrya	1
3. Graha	88
4. Nakṣatra	28
5. Tārakā (Stars)	

4. Vaimānika Dévas,

(a) Kalpopapanna-Dévā-lokas (12)

1 Saudharma.
2 Iśāna
3 Sanat-Kumāra
4 Māhendra
5 Brahma
6 Lāntaka
7 Śukra
8 Sahasrāra
9 Ānata
10 Prāṇata
11 Āraṇa
12 Acyuta

Lokāntika Dévas (9)

1 Sārasvata
2 Āditya
3 Vahni
4 Aruṇa
5 Garda-toya
6 Trisita
7 Avijā-bādha
8 marut
9 Artsṭa

Tiryak jrimbāhka (10)

1 Anna Jrimbhakd
2 Pāna Jrimbhaka
3 Vastra Jrimbhaka
4 Léṇa Jrimbhaka
5 Puṣpa Jrimbhaka
6 Phala Jrimbhaka
7 Puṣpa-phala Jrimbhaka
8 Śayana Jrimbhaka
9 Vidyā Jrimbhaka
10 Avyakta Jrimbhaka

These are a variety of Vyantara gods.

(b) Kalpātitīta Dévas

Nava Graivéyaka Dévas. (9)

1 Sudarśana
2 Su-pratibadha
3 Manorama
4 Sarvato-bhadra
5 Su-viśāla
6 Sumanas
7 Saṇmāṇasya
8 Priyaṅkara
9 Nandīkra

Anuttara Vimāns (5)

1 Vljaya
2 Vaijayanta
3 Jayanta
4 Aparājita
5 Sarvārtha Siddha

APPENDIX

563 Kinds of Living Beings

Sthāvara	22
Vikaléndriyas (2-3-4 Indriyas)	6
Tiryanca Pañcèndriya	20
Nārakī	14
Manuṣya	303
Dévas (gods)	198
	563

CHAPTER II

मुक्तात्मा Mukta Jīvas (Liberated Souls)

अथ द्वितीयगाथायां जीवा द्विधा उक्ताः सिद्धाः सांसारिकाश्च। तत्र सांसारिकाणां जीवानां गमनिकामात्रं विशेषो दर्शितः। अथ सिद्धस्वरूपं निरूपयति। अथ सूत्रकृता व्यत्ययः प्रदर्शितः। तत्तु सर्व सांसारिकव्यवहारातीतत्वात्पूर्वं तेषां सिद्धानां विशेषो न दर्शितः अधुना तद्वयनक्ति—

सिद्धा पनरसभेया तित्थअतित्था य सिद्धभेएणं।
एए संखेवेणं, जीव.विगप्पा समक्खाया॥ २५॥

25 Siddhā panarasa-bhéyā tittha a titthā ya Siddhabhéénam।
Eé saṁkhévéṇam jīva-vigappā samakkhāyā. 25

[सिद्धाः पञ्चदशभेदाः तीर्थातीर्थादिसिद्धभेदेन।
एते संक्षेपेण जीव विकल्पाः समाख्याताः॥ २५॥

Siddhāḥ panca-daśa bhédāḥ tīrthā tīrthādi siddha-bhédéna।
Eté saṁksepéna jīva-vikalpāḥ samakhyātāḥ 25]

Trans. 25 The Perfect Souls are of fifteen types such as the Tīrtha Siddhas or the A tīrtha Siddhas etc. These different types of living beings, are explained clearly in brief. 25

व्याख्या–२५–सिद्धा निष्ठितार्थाः क्षीणाशेषकर्माणः। ते पञ्चदशधा। सूत्रे तु तीर्थकरभेदावुक्तौ। चकारादन्येऽपि त्रयोदशभेदा ग्राह्याः। सूत्रात्वा-

त्करलोपे सिध्यति। तद्यथा—तीर्थकराः सन्तो ये सिद्धास्ते तीर्थंकरसिद्धाः १।
अतीर्थंकराः—सामान्य केवलिनः सन्तो ये सिद्धास्तेऽतीर्थ(कर) सिद्धाः २।
इति सामान्यं, अथो विशेषं व्यनक्ति—तीर्यते संसारोऽनेनेति तीर्थं यथावस्थित-
जीवाजोवादिपदार्थप्ररूपकं परमगुरुप्रणीतं प्रवचनं, तच्च निराधारं न भवतीति
स संघः प्रथमगणधरो वा वेदितव्यः, तस्मिन्नुत्पन्ने ये सिद्धास्ते तीर्थसिद्धाः ३।
तथा च स्वलिङ्गे रजोहरणादिरूपे व्यवस्थिताः सन्तो ये सिद्धास्ते स्वलिङ्ग-
सिद्धाः ४। तथाऽन्यलिङ्गे परिव्राजकादि सम्बन्धिनि वल्कलकषायादिरूपे
द्रव्यलिङ्गे व्यवस्थिताः सन्तो ये सिद्धास्तेऽन्यलिङ्गसिद्धाः। यदाऽन्यलिङ्गिनां
भावतः सम्यक्त्वादिप्रतिपन्नानां केवलमुत्पद्यते, तत्समयं च कालं कुर्वन्ति,
तदैवान्यलिङ्गसिद्धत्वं द्रष्टव्यं, अन्यथा यदि दीर्घमायुष्कमात्मनः पश्यन्ति ज्ञानेन
ततः साधुलिङ्गमेव प्रतिपद्यन्ते: ५। तथा स्त्रिया लिङ्गं स्त्रीलिङ्गं स्त्रीत्वस्योपलक्षण
क्षमित्यर्थः। (तच्च) वेदः शरीरनिर्वृत्तिर्नेपथ्यं च। तत्रेह शरीरनिर्वृत्त्या प्रयोजनं
न वेदनेपथ्याभ्यां, वेदे सति सिद्धा (ध्य) भावात्, नेपथ्यस्य चाप्रमाणत्वात्।
तस्मिन् स्त्रीलिङ्गे वर्तमानाः सन्तो ये सिद्धाः प्रत्येकबुद्धवर्जिताः केचित्
स्त्रीलिङ्गसिद्धाः ६। तथा पुरुषलिङ्गे शरीर निर्वृत्तिरूपे व्यवस्थिताः सन्तो ये
सिद्धास्ते पुरुषलिङ्गसिद्धाः ७। तथा नपुंसकलिङ्गे वर्तमानाः सन्तो ये सिद्धास्ते
नपुंसकलिङ्गसिद्धाः ८। ग्रहस्थाः सन्तो ये सिद्धास्ते गृहलिङ्गसिद्धाः ९। तथा
तीर्थस्याभावोऽतीर्थं, तीर्थस्याभावस्तु अनुत्पादेऽपान्तराले वा व्यवच्छेदे
तस्मिन् समये सिद्धाः जाति स्मरणादिना निर्दग्धकर्माणोऽतीर्थसिद्धाः। तत्र
तीर्थस्यानुत्पादे सिद्धा मरुदेवीप्रभृतयः, न हि मरुदेव्याः सिद्धिगमनकाले
तीर्थमुत्पन्नमासीत्। तीर्थव्यवच्छेदश्च सुविधिप्रभृतीनां तीर्थकृतां सप्तस्वन्तरेषु।
यदाह—*'जिणंतरे साहुवुच्छेओ' त्ति। तत्रापि ये जातिस्मरणादिना प्राप्ताप-
'वर्गमार्गाः केवलिनो भूत्वा सिध्यन्ति ते तीर्थव्यवच्छेदे सिद्धाः १०। प्रतीत्यैकं
किञ्चिद् वृषभादिकं अनित्यादिभावनाकारणं वस्तुबुद्धाः बुद्धवन्तः परमार्थमिति
प्रत्येकबुद्धाः (तथा) सन्तो ये सिद्धास्ते प्रत्येकबु(द्ध सिद्धाः)द्धाः ११।

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* जिनान्तरे साधुविच्छेदः।

स्वयमात्मना बुद्धास्तत्त्वं ज्ञानवन्तः स्वयंबुद्धा तथा सन्तो ये सिद्धास्ते स्वयंबुद्ध सिद्धाः १२। स्वयंबुद्धप्रत्येकबुद्धानां च बोध्युपधिश्रुतलिङ्गकृतो विशेषः। तथाहि स्वयंबुद्धानां बाह्यनिमित्तमन्तरेणैव बोधिः, प्रत्येकबुद्धानां तदपेक्षया। श्रूयते च–[1]वसभे य इंदकेऊवलए अंबे य पुप्फिए बोही। करकंडुदुम्मुहस्स नमिस्स गंधाररण्णे य ॥१॥ इति सूत्रे बाह्यवृषभादि प्रत्ययसापेक्षतया करकण्डूवादीनां प्रत्येकबुद्धानां बोधिरिति। उपधिः स्वयंबुद्धानां पात्रादिद्वादशविधः। तद्यथा–[2]पत्तं १ पत्ताबंधो २ पायट्ठवणं ३ च पायकेसरिया ४। पडलाइ ५ रयताणं ६ गोच्छओ, पायनिज्जोगो ॥१॥ तिन्नेव य पच्छागा १० रयहरणं चेव ११ होइ मुहपोत्ती १२ ॥२॥ प्रत्येकबुद्धानां तु जघन्येन रजोहरणमुखपोतिकारूपो द्विविध उपधिः। उत्कृष्टतस्तु पुनश्चोलपट्टकमात्रककल्पत्रिकवर्जो नवविध उपधिः। स्वयंबुद्धानां पूर्वाधीतं श्रुतं संभवति न वा, प्रत्येकबुद्धानां तु पुनस्तन्नियमाद्भवति, जघन्येनैकादशाङ्गान्युत्कृष्टतोऽभिन्नदशपूर्वाणीति। लिङ्गप्रतिपत्तिस्तु स्वयंबुद्धानां यदि पूर्वाधीतंश्रुतं नास्ति ततो नियमाद् गुरुसमीपे भवन्ति, गच्छे च विहरन्ति, अथ श्रुतं भवति ततो देवता लिङ्गं प्रयच्छति गुरुसमीपे वा तत्प्रतिपद्यन्ते। यदि चैकाकिविहारेच्छावन्तस्तदैकाकिन एव विहरन्ति, अन्यथा गच्छ एवासते इति। प्रत्येकबुद्धानां पुनर्लिङ्गं देवतैव ददाति, लिङ्गवर्जिता वा भवन्ति १२। तथैकैकस्मिन् समये एकैका एव सन्तो ये सिद्धास्ते एकसिद्धाः १३। एकसमये द्व्यादीनामष्टशतानां सेधनादनेकसिद्धा। तत्रानेकसमयसिद्धानां प्ररूपणार्था गाथाः–बत्तीसा अडयाला सट्ठी बावत्तरी य बोद्धव्वा। चुलसीई छन्नवई, दुरहियमट्ठुत्तरसयं च ॥१॥ एतद्विवरणं–यदैकस्मिन्समये एकादिर्वा उत्कर्षेण द्वात्रिंशत्सिध्यन्ति तदा द्वितीयसमयेऽपि द्वात्रिंशत, एवं नैरन्तर्येणाष्टौ समयान् यावद् द्वात्रिंशत्सिध्यन्ति, तत ऊर्ध्वम-

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१ वृषभश्च इन्द्रकेतुवलयं आम्रश्च पुष्पिता।
बोधिः करकण्डोर्दुर्मुखस्य, नमेर्गान्धारराज्ञश्च ॥१॥

२ पात्रं पात्रबन्धः पात्रस्थापनं च पात्रप्रमार्जिका।
पटलानि रजस्त्राणं गोच्छकः पात्रनिर्योगः ॥२॥

● त्रय एव प्रच्छादका रजोहरणं चैव मुखवस्त्रिकाभवति ॥

वश्यमेवान्तरं भवति। एवं यदा पुनस्त्रयस्त्रिंशत आरभ्याष्टचत्वारिंशदन्ता एक समयेन सिध्यन्ति तदा निरन्तरं सप्तसमयान् सिध्यन्ति, ततोऽवश्यमेवान्तरं भवति। एवं यदैकोनपञ्चाशतमादिं कृत्वा यावत् षष्टिः एकेन समयेन सिध्यन्ति तदा निरन्तरं षट्समयान सिध्यन्ति, तदुपरि अन्तरं समयादि भवति, एव मन्यत्रापि योज्यं। यावदष्टशतमेकसमयेन सिध्यन्ति तदाऽवश्यमेव समयाद्यन्तरं भवति इति ॥ १४ ॥ तथा बुद्धा आचार्यैस्तैर्बोधिताः सन्तो ये सिद्धास्ते बुद्धबोधित सिद्धाः ॥ १५ ॥

इत्युक्तास्तीर्थकर त्वादिभेदः सिद्धानां पञ्चदशभेदाः। ननु तीर्थकरसिद्धा तीर्थकरसिद्धरूपभेदद्वयेऽवशेषाः सिद्धभेदाः सर्वेऽन्तभवन्ति, तत्किमर्थं शेषभेदोपादानमुच्यते ? सत्यं, अन्तभवन्ति, परं न विवक्षितभेद द्वयोपादानमात्रात् शेषभेद परिज्ञानं भवति विशेष परिज्ञानार्थं चेव शास्त्ररम्भमयासोऽतः शेषभेदोपादानमिति। इत्येते जीवविकल्पाः सांसारिका असांसारिका एकेन्द्रियादयो वा संक्षेपेणेति तेषां जीवानामसङ्ख्यातानन्तरत्वान्नामजातिकथनद्वारेण समाख्याता–भणिता इति गाथार्थः ॥ २५ ॥

D. C. Siddhas or the Perfect Ones are those who are freed from all their Karmas. They are of 15 kinds. Only two of these are mentioned in the Gāthā. But by the word ādi (etc) the rest 13 are to be understood.

(1) Tīrtha (kara) Siddhas are those Perfect Souls who have become Siddhas when they were Tīrthaṅkaras

(2) A-tīrtha Siddhas are those Perfect Souls, who became Siddhas when they were Sāmānya Kévalī.

3. That by which the mundane existence can be crossed over is called a Tīrtha. It means an utterance about living and non-living substances by some great preceptor with the help of

which the mundane existence can be got over. And naturally such utterances must have some receptacle. This latter can be either be the Saṅgha (a congregation of Sādhus (Monks) 2 Sādhvis (nuns) 3 Śrāvakas (laymen followers of Jinéśvaras) and 4 Śravikas (female devotees) or the First Gaṇadhara. When such a one is born some persons become free from worldly trammels.

Such freed persons are also called Tirtha-siddha [or siddha, Perfect accomlished by Tirtha]

4. Sva-liṅga Siddhas are those Siddhas who have become siddha (freed), when they had the apparel and rajorahaṇa and mukha-vastrikā of a Jain Sādhu with them.

5. Anya-liṅga Siddhas are those Siddhas who have become siddha (freed) when they have the apparal i.e. bark of trees or coloured clothes, and the linga of a Parivājaka (a wandering mendicant.)

When such persons have Kévala Jnāna after the acquistion of Samyaktva (Right Knowledge), and if they died at the same moment, then their anya-liṅga siddhatva (the state of being a Siddha with the apparel and liṅga of mendicancy of another creed) becomes true. But if such persons live longer after the attainment of Kévala Jñāna (Perfect Knowledge), then, enlightened by Perfect Knowledge they usually adopt sādhu-linga (the apparel and practices of a Jaina sādhu) 6. Strī-liṅga Siddhas are those Siddhas who have become siddha (freed) when they were females.

6. Strītva (the state of being a female) constitutes (1) Possession of female organs and feminine body-configuration. (2) Véda-Possession of feminine impulses and inclinations and (3) Népathya-Acting. Here the question is with sarīranivritti (possession of female organs and feminine configuration) and not with impulses or with feminine acting. With feminine impulses and inclinations, there is absence of fitness for Siddhatva (becoming

a Siddha).. Népathya (feminine acting) is unauthoritative. Consequently, those who have become Siddhas with female organs and feminine boby-configuration are Strî-linga Siddhas.

7. Purușa-liñga Siddhas are those Siddhas who have become siddha (freed) when they were males.

8. Napuṁsaka-liṅga Siddhas are those Siddhas who have become Siddha (freed), when they were neuter or with hermaphrodite orgas.

9. Grihi-liṅga Siddhas are those Siddhas who became Siddha (freed) when they were house-holders.

10. A-tirtha Siddhas are those Siddhas who became Siddha (freed) during the absence of any tîrtha.

Tîrthasya abhāvo is absence of a tîrtha. It results (1) Before the establishment of any tîrtha (2) During the interval between the Nirvāṇa of a Tîrthaṅkara and the establishment of a Tîrtha by the next Tîrthaṅkara and (3) During the complete abolishment of Order of Monks and Nuns. Those who have become Siddha during this period are A-tîrtha Siddhas.

Maru-dévî Mātā and others became Siddha when the Tîrtha was not established. At the time of the attainment of Siddhî-pada by Maru-dévî Mātā, Tîrtha was not established.

Total abolishment of the Order of Sādhus (Monks) and Sādhvi's (Nuns) occurred during the interval between the Nirvāna of Suvidhi Nātha Tîrthaṅkara and the establishment of the Tîrtha of the seven Tîrthaṅkaras commencing from the Nirvāna of Suvidhi Nātha and ending with that of Śānti Nātha Tîrthaṅkara.

11. Pratyéka-buddha Siddhas are those Siddhas who have become siddha on seeing a bull or some other thing as an object of meditation about the frailty of worldly objects.

12. Svayam Buddha Siddhas are those Siddhas who have become Siddha by their own natural intuition and not by the preaching of any religious preceptor. The distinction

between the Svayam Buddha and the Pratyéka Buddha is with regard to (1) upadhi (articles for use in ascetic life). (2) Śruta (Knowledge) and (3) Linga (rajoharaṇa, mukhavastrikā). Svayam Buddhas have perfect enlightenment without the motive of any external object while Pratyéka Buddhas have that requirement. As for instance-Kara-kaṇḍu, Durmukha, Tîrthankara Nami Nātha, and the King of Gandhāra had enlightenment through the medium of a bull, circles of the rain-bow, a mango-fruit and a flower.

Svayam Buddhas have the following twelve articles for use viz. 1 Pātra (wooden dishes and bowls) 2 Pātra-bandha (A square piece of cloth to tie dishes, bowls etc) 3 Pātra-sthāpana (anything over which vessels are placed), 4 Pātra-pramārjanikā (A wollen brush to wipe bowls etc) 5 Patalāni (pieces of cloth to cover dishes and bowls at the time of begging. 6 Rajastrānam (a covering for utensels, dishes etc) 7 Gocchaka (गुच्छा) Two pieces of square woollen cloths with strings applied to one for tying uteusils dishes, bowls etc 8-10 Three Pracchādakā (three coverings for the body. 11 Rajoharaṇa (A symbolic accessory of a Jaina Sādhu-a woollen brush to remove dust and insects) and 12 Mukha-vastrikā (a piece of cloth to cover the mouth)

Pratyéka-Buddhas keep only Rajoharana and Mukha-vastrikā At the most, they keep nine articles Svayam-buddhas may or may not have previous scriptural knowledge. Pratyéka Buddhas as a rule, have a knowledge of, at least Eleven Angas and at the most, not less than Ten Pūrvas.

In the case of Svayam-Buddhas who do not possess previous scriptural knowledge, the acquisttion of symbolic accessaries i-e Rajoharma and Mukha-vastrika takes places as a rule from the Gurn and they move about along with the samudaya. If they possess scriptural knowledge, the gods give them the symbolic accessories or they get them from the Guru. If they

have a desire to move about alone, they can move about alone. Other wise they live in the samudāya.

In case of Pratyéka Buddhas, the gods give the symbolic accessories or they remain without those accessories.

13. Eka--siddhas are those Siddhas who have become siddha in one moment.

14 Anéka-siddhas are those numerous Siddhas who have become siddha in one samaya.

If during one samaya (instant) one or at the most, thirty--two become siddha, during the second samaya also thirty-two become siddha, and without an interval till eight samayas thirty-two become siddha, and beyond that, there is an interval. Sinilarly commencing with the thirty-third and ending with forty-eighth become siddha in one samaya, then, they become siddha, without an interval for seven samayas, and then there is an interval In the same manner, commcncing with the forty-ninth and ending with the sixty, they become siddha in one samaya, then, they become siddha without an interval for six samayas, and then there is an interval of many samayas. In a similar way, one hundred and eight become siddha in one samaya-and then there is an interval of many samayas.

15. Buddha-bodhita Siddhas are those siddhas who have become siddha (freed) hy the precept of some eminent ācāryas (preceptors.)

In this way, the fifteen (15) kinds of siddhas are briefiy mentioned. Only two kinds are given in the text, and the rest are not described, because all of them are included in the two varieties. 25

CHAPTER III

एय एकेन्द्रियादिजीवानां शरीर-आयुःस्वकायस्थिति-प्राण-योनि प्रमाणानि प्रकटयन्नाह—

एएसिं जीवाणं सरीरमाउ-ठिई-सकायम्मि ।
पाणा जोणियमाणं, जेसिं जं अत्थि तं भणिमो ॥ २६ ॥

26 Eésim Jīvāṇam śarīramāum thi-sakāyamami
Pāṇā-Joṇi pamāṇam jésim jam atthi tam bhaṇimo

[एतेषां जीवानां शरीरमायुः स्थिति-स्वकाये ।
प्राणा-योनिप्रमाणं येषां यदस्ति तद् भणिष्यामः ॥ २६ ॥

Etéṣām Jîvānām śarîramāyuḥ-sthîti-svakāyé
Prāṇā yonipramāṇām yéṣam yada-sti tad bhaṅiṣyāmaḥ 26]

Trans-26. We are going to speak about the Measure of 1. the body 2. the Life-limit 3 the Stay in their own body, 4. the vital airs and 5. the forms of existence of these living beings.

व्याख्या-२६-एतेषां पूर्वव्यावर्णितस्वरूपाणामेकेन्द्रियादीनां जीवानां येषां यावत्प्रमाणं शरीरं। प्रमाणशब्दः सर्वत्राभिसम्बध्यते, ततो येषां यज्जघन्योत्कृष्टायुः प्रमाणं। तथा येषां यावती स्वकायस्थितिः, किमुच्यते ? यदेकेन्द्रियाः पृथ्व्यादयो मृत्वा पुनः पृथ्व्यादिषु कियत्कालमुत्पद्यन्ते सा स्वकायस्थितिः, तस्याः प्रमाणं । तथा प्राणाः-जीव धारणलक्षणा येषां जीवानां दशसु प्राणेषु (मध्ये) यावन्तः प्राणास्तत्प्रमाणं । तथा चतुरशीतिलक्ष (८४०००००) प्रमाणा योनयो येषु जीवेषु यावत्प्रमाणाः । अत्थीत्यत्र प्राकृतत्वादेकत्व द्वित्वबहुत्व न कश्चिद्विशेषः, शब्दाऽस्तिशब्दोऽअव्ययेषु सर्ववचनवाची वर्तते, अतोऽत्र न कश्चिद् दोषः । ततो यच्छब्देनापेक्षितमर्थं तच्छब्देनाह-'तं भणिमो' तद्भणाम इति गाथार्थः ॥ २६ ॥

D. C-Word "Pramāṇa" (extent or measure) is to be construed with all the words.

What is the magnitude of the body ?

Whether the life is short or long ? How long do the beings stay in their own bodies ? i-e that is to say, How long do the earth and the like take rebiths in the very earth and the like ? How long do the vital airs stay in the body ? How many of the 84 hundred thousand (840000) existences are presocribed for a certain being. All these questions are answered in the following lines.

As to the term 'asti' it can have the sense of the plural, due to the common usage in that sense. Or, to explain it otherwise, in the case of the 'avyaya (in-declinable) the word has the sense of all numbers. Thus, we must not find any defect with the use of the singular.

Height of the Body

(a) of Ekendriya Living Beings.

पूर्वोक्तकथनद्वारेण एकेन्द्रियादीनां शरीरद्वारं व्याकुर्वन्नाहः—

अंगुल असंखभागो सरीरमेगिंदियाण सव्वेसिं ।
जोयणसहस्समहियं नवरं पत्तेयरुक्खाणं ॥ २७ ॥

27 Angala asaṁkhabhāgo sarira·méqindiyāṇa savvésim ।
Joyaṇa sahassamahiyam, navaram pattéya–rukkhāṇam 27

[अङ्गुलासङ्ख्येयभागः शरीरमेकेन्द्रियाणां सर्वेषाम् ।
योजनसहस्रमधिकं नवरं प्रत्येकवृक्षाणाम् ॥ २७ ॥

Angula asaṁkhéya-bhāgaḥ śarira mékéndriyāṇām sarveṣām ।
yojana sahasramadhikam, navaram pratyékavriksāṇām 27]

Trans. 27. The body of all the one-sensed living beings is of the size of an asankhéya bhāga (innumerable part) of the finger The body of the Pratyéka (one-souled) yegetables, however is more than a thousand yojanas in extent.

व्याख्या–२७–शीर्यत इति शरीरं । ततोऽङ्गुलासङ्ख्येयभागं सर्वेषामप्येकेन्द्रिया (णां) दीनां शरीरप्रमाणं । नवरं विशेषश्चायं प्रत्येक-वनस्पतीनां योजनसहस्रमधिकं शरीरमिति । तथेह सूत्रे पृथ्व्यादीनां शरीर प्रमाणे सामान्य तयोक्तेऽपि विशेषो दृश्यते । उक्तं च सङ्ग्रहिण्यां–[1]अंगुलअसंखभागो सुहुम-

[1] अङ्गुलासंख्यभागः सूक्ष्मनिगोदोऽसंख्यगुणो वायुः ।
ततोऽग्निस्ततः आपस्ततः सूक्ष्मा पृथ्वी ॥ १ ॥

ततो बादरवाय्वग्न्यप्पृथ्वीनिगोदा अनुक्रमशः ।
प्रत्येक वनस्पतिशरीरं अधिकं योजनसहस्रं तु ॥ २ ॥

निगोओ असंखगुण वाऊ। तो अगणि तओ आउ, तत्तो सहुमा भवे पुढवी ॥ १ ॥ तो बायरवाउगणी आऊ–पुढवी निगोय अणुकमसो। पत्तेयवणसरीरं अहियं जोयणसहस्सं तु ॥ २ ॥ द्विधा वनस्पतिः–प्रत्येकः साधारणश्च। साधारणो निगोदोऽनन्तकायिक इत्येकार्थाः। तत्र प्रत्येको बादर एव, पृथिव्यप्तेजोवायु निगोदास्तु सूक्ष्माबादराश्च। तत्राद्यन्तयो र्निगोदपृथिव्योः सूक्ष्मविशेषणात्तदन्तर्वर्तिनां वाय्वग्निजलानामपि सूक्ष्माणां ग्रहणायदयमर्थः–सूक्ष्मनिगोदशरीरमङ्गुलस्या सङ्ख्योभागोऽङ्गुलासंख्यातभागमित्यर्थः? १। तदसङ्ख्यातगुणमेकं सूक्ष्मवायुकायशरीरं २। ततोऽसङ्ख्यातगुणमेकं सूक्ष्मतेजस्कायिकशरीरं ३। ततोऽसङ्ख्यातगुणमेकं सूक्ष्ममप्कायिकशरीरं ५। ततोऽप्यसङ्ख्यातगुणमेकं बादरवायुशरीरं ६। ततोऽप्यसङ्ख्यातगुणमेकं बादरग्निशरीरं ७। ततोऽप्यसङ्ख्यातगुणमेकं बादरअप्कायशरीरं ८। ततोऽप्यसङ्ख्यातगुणमेकं बादरपृथ्वीकायिकशरीरं ९। तस्मादसङ्ख्यातगुणमेकं बादरनिगोदशरीरं १०। स्वस्थाने तु सर्वाण्यप्यङ्गुल असंख्येयभागमात्राणीति।

तथा च भगवत्यामेकोनविंशतितमे शतके तृतीयोद्देशके–[१] "के महालए णं भंते? पुढविसरीरे पण्णत्ते? गोयमा? अणंताणं सुहुमवणस्सइकाइयाण जावइया सरीरा से एगे सुहुमवाउसरीरे, असंखेज्जाणं सुहुमतेउकाइयाणं सरीरा से एगे सुहुमतेउसरीरे, असंखेज्जाणं सुहुमतेउकाइयाणं जावइया सरीरा से एगे पुढवीसरीरे. असंखिज्जाणं सुहुमपुढवीकाइयाणं जावइया सरीरा से एगे बायरतेउसरीरे, असंखिज्जाणं बायरतेउकाइया सरीरा से एगे बायरआउसरीरे, असंखिज्जाणं बायरआउकाइयाणं जावइया सरीरा से एगे बायर पुढविसरीरे। एवं महालये णं गोयमा? पुढविसरीरे पण्णत्ते"॥ अत्र "अणंताणं सुहुम

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१ कियन्महत पृथ्वीशरीर भदन्त! प्रज्ञप्तम्? गौतम? अनन्तानां सूक्ष्मवनस्पतिकायिकानां यावच्छरीरं तावत् एकं सूक्ष्मवायुशरीर, असंख्यातानां सूक्ष्मवायुकायिकानां शरीराणि तावत् एकं सूक्ष्मतेजः शरीर, असंख्येयानां सूक्ष्मतेजस्कायिकानां यावन्ति शरीराणि तावदेकं पृथ्वीशरीर, असंख्येयानां सूक्ष्मपृथ्वीकायिकानां यावन्ति शरीराणि तावद् बादरअप्छरीर, असंख्येयानां बादरअप्कायिकानां यावन्ति शरीराणि तावदेकं बादरपृथ्वीशरीरं, इयन्महत् गौतम! पृथ्वीशरीरं प्रज्ञप्तम्॥

वणस्सइकाइआणं जावइया सरीरा" इति यावद् ग्रहणादसङ्ख्याताधि प्रा-माणि, अनन्तानामपि वनस्पतिनामेकाद्यसङ्ख्येयान्तशरीरत्वेनानन्तानां शरीराणामभावात् । सूक्ष्मवनस्पत्यवगाहनापेक्षया सूक्ष्मवाय्ववगाहनाया असंख्यातगुणत्वेन चागमेऽभिधानात् । यदुक्तमन्यत्राप्यागमे[1] गोयमा ? सव्व-त्थोवा सुहुमनिगोयस्स अपज्जत्तगस्स जहण्णिया ओगाहणा असंखिज्जगुणा जाव बायरपुढवि अपज्जत्त जहण्णिया असंखिज्जगुणा पत्तेयसरीरबायरवण-स्सइकाइयस्स बायरनिगोयस्स य एएसि णं अपज्जत्तगाणं जहण्णिया ओगा-हणा दोण्णवि तुल्लाऽसंखेज्जगुणा इत्यादि । प्रत्येकवनस्पतिनां तु समुद्रादि गतपद्मनालादीनां शरीरं किञ्चिदधिकं योजन सहस्रं[2] । ननु शरीरस्य मानमु-त्सेधाङ्गुलेन, समुद्रह्रदादीनां तु प्रमाणाङ्गुलेन, ततः समुद्रादीनां योजन सहस्रा-वगाहनात् तद्गतपद्मनालादीनामुत्सेधाङ्गुलापेक्षायाऽत्यन्तं दैर्घ्यं स्यादेत आह विशेषणवत्यां—जोयणसहस्समइ (हियं) वणस्सइ देहमाणमुक्किट्ठं । तं च गि (कि) ल समुद्दगयजलरुहनालं हवइ रम्मा (भूमा) ॥ १ ॥ उस्सेहंगुलओ तं होइ पमाणंगुलेण य समुद्दो । अवरोप्परओ दुन्नि वि कहम विरोहिणी हुज्जाहि ? ॥ २ ॥ पुढवीपरिणामाइ, ताइं (तु) सिरिनिवासपउमं व । गोतित्थेसु वणस्स इपरिणाइं (च) होज्जाहि ॥ ३ ॥ जत्थुस्सेहंगुलओ, सहस्समवसेसएसु य जलेसु वल्लीलयादओ वि य सहस्समायामओ होंति[3] ॥ ४ ॥ तथा सूक्ष्माणां पद्मानां

१ गौतम ? सर्वस्तोका सूक्ष्मनिगोदस्य अपर्याप्तकस्य जघन्या अवगाहना असंख्येयगुणा यावत बादरपृथ्व्यापर्याप्तानां जघन्या असख्येयगुणा प्रत्येक शरीर बादरवनस्पतिकायिकस्य बादरनिगोदस्य च एतेषां अपर्याप्तानां जघन्या अवगाहना द्वयोरपि तुल्याऽसख्येयगुणा ।

२ योजनसहस्रमधिकं वनस्पते देहमानमुत्कृष्टम् ।
तच्च किलसमुद्रगतजलरुहनालं भवति भूम्नो ॥ १ ॥

उत्सेधाङ्गुलेन तद्भवति प्रमाणाङ्गुलेन च समुद्रः ।
परस्परतो द्वे अपि कथमविरोधिनी भवतः ॥ २ ॥

पृथ्वीपरिणामानि तानि तु श्रीनिवासपद्मवत् ।
गोतीर्थेषु वनस्पतिपरिणामानि च भवेयुरपि ॥ ३ ॥

३ यत्रोत्सेधाङ्गुलतः सहस्रमवशेषेषु च जलेषु ।
वल्लीलतादयोऽपि च सहस्रमायामतो भवन्ति ॥ ४ ॥

मपि पृथ्व्यादीनामसङ्ख्यातान्यपि शरीराण्येकत्रीभूतानि न चर्मचक्षुषां गोचराणि भवन्ति । तथा पुनर्बादरानां चतुर्णामपि पृथ्व्यादीनां शरीराण्य संख्यातानि पिण्डीभूतानि दृष्टिगोचरतां भवन्ति । यतः– '[1]अद्दामलयपमाणे पुढविक्कायम्मि हुंति जे जीवा ! ते जइ सरिसवमित्ता, जंबूद्दीवे न मायंति ॥१॥ तथा — [2]" एगम्मि उदगबिंदुम्मि जे जीवा जिणवरेहिं पण्णत्ता । ते पारेवयतुल्ला, जंबुद्दीवे न मायंति ॥२॥" तथा वनस्पतिकायस्य जघन्यतोऽ ङ्गुलासङ्ख्येयमात्रम् उत्कृष्टतस्तु योजनसहस्रमधिकम् अतः परं तत्पृथ्वी-मिति गाथार्थः ॥ २७ ॥

D. C. Śiryaté iti Śarīram-(Body is it, that fades away.) The Body of the one-sensed beings is very minute, while the case of the vegetables is quite different.

The Vegetables are two kinds:-Pratyéka (one-souled) and Sādhāraṇa (many-souled). The Pratyékas are bādara (gross,) while the elements like the earth, the water etc are both subtle and gross. The body of these Pratyèka (one souled) vegetables is mentioned to be more than one thousand yojanas in extent. This fact can be instanced by lotus-stalks etc growing in thousand-yojana deep water-reservoirs or seas.

(b) The Extent of the Bodies of Vikaléndriya Jīvas,

अथ द्वीन्द्रियादीनां शरीरप्रमाणं यथाक्रमं व्याचिकीर्षुराह–बारस जोयण तिन्नेव गाउयाइं जोयणं च अणुक्कमसो । बेइंदिय–तेइंदिय,–चउरिंदिय-देहमुच्चत्तं ॥ २८ ॥

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१ आद्रर्मालकप्रमाणे पृथ्वीकाये भवन्ति ये जीवा ।

ते यदि सर्षपमात्राः (स्युः) जम्बूद्वीपे न मान्ति ॥ १ ॥

२ एकस्मिन्नुदकबिन्दौ ये जीवाः जिनवरैः प्रज्ञप्ताः ।

ते पारापतमात्रा जम्बूद्वीपे न मान्ति ॥ २ ॥

28 Bārasa joyaṇa tinnéva gāuyāim joyanaṁ ca aṇukamso.
Bé-indiya-té-indiya-caur-indiya déhamuccattam 28.

[द्वादशयोजनानि त्रिण्येव गव्यूतानि योजनं चानुक्रमशः ।
द्वीन्द्रिय-त्रीन्द्रिय-चतुरिन्द्रिय देहस्योच्चत्वम् ॥ २८ ॥

Dvādśa yoganāni triṇyéva gavyūtāni yojanam cānukramaśaḥ
Dvīndriya-trīndrya-catur-indriya déhasyoccatvam 28]

Trans-28. The bodies of the two-sensed beings, the three-sensed beings and of four-sened beings are respectively twelve yojanas, three *K*oshas and one yojana in extent.

व्याख्या. २८. देहसहत्वशब्दौ पुंनपुंसकौ, अथ प्राकृते लिङ्गव्यत्ययमि (इ) ति प्रतीतमेव । तथा द्वादशयोजनानि त्रीणिगव्यूतानि योजनं च । अनुक्रमशोऽनुक्रमेण । समासाद्विभक्तिलोपे सूत्रत्वात्पुंस्त्वनिर्देशे योजनादिषु शब्देषु द्वीन्द्रियाणां त्रीन्द्रियाणां चतुरिन्द्रियाणां, इहापि विभक्तिलोपो । देहं शरीरमुच्चत्वेन भगवता भणितं । तृतीयार्थे द्वितीया । तथा चोक्तं सङ्ग्रहिण्यां[1] "बारस जोयण संखो, तिकोस गुम्मी य जोयणं भमरो" इतिवचनात् ॥ तत्र द्वीन्द्रियपदे द्वादशयोजनानि शरीरावग्राहना स्वयम्भूरमणादिशङ्खादिनामवसेया । एवं त्रीन्द्रियेष्वप्यवगाहना भावनीया । नवरं गव्यूतत्रयं शरीरावगाहना बहिर्द्वीपवर्त्तिकर्णशृगालयादीनामवगन्तव्या । एवं चतुरिन्द्रियेष्वपि । नवरं गव्यूत चतुष्टयं शरीरमानं बहिर्द्वीपवर्त्तिनां भ्रमरादीनामित्यनुयोगद्वारवृत्तावुक्तं । तथा पञ्चेन्द्रियाणां तिर्यङ्नराणां शरीरमानं पुरतो व्याकरिष्यतीति गाथार्थः ॥२८॥

D. C. Here, the author speaks about the extent of the bodies of the two-sensed three-sensed,' and four-sensed beings yojana=8 miles, 1 Kośa (Gavyūta)=2 miles. Mark the word uccatvam" (extent or length). The Accusative is used for the Instrumental. The conch-shells of the Svayambhū ramaṇa sea are at the most twelve yojanas in length Similarly, Centipedes, outside

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1 द्वादशयोजनः शङ्खः त्रिक्रोशो गुल्मी च योजनं भ्रमरः

the Adhi-dvipa (world of human habitations) are at the most three koshas in length while the length of wasp etc outside the human island, is at the most, one yojane or 4 koshas.

It is also mentioned in Jama Canonical Works that a dvi-indriya (two sensed) living being named अलस Alasa has a length of twelve govyutas. If the army of a Cakravatin happens to encamp on the ground inhalited by that creature, and if that animal dies on account of the heavy burden of the Cakravartin's army, then, it creates such an enormous hollow in the ground, that the whole army of the Cakravartin is tumbled down into it and dies.

(c) The Height of Nāraka Jivas

अथ पञ्चेन्द्रियेषु पूर्वं नारकाणां शरीरप्रमाणं विभणिषुराह—

धणुसयपंचपमाणा नेरइया सत्तमाइ पुढवीए ।
तत्तो अद्धद्धूणा नेया रयणप्पहा जाव ॥ २९ ॥

29 Dhaṇusaya-pañcapamāṇā Néraiyā sattamāi puḍhavié ।
Tatto addhaddhūṇā néyā Rayaṇappahā jāva 29

[पञ्चशतधनुः प्रमाणा नैरयिका सप्तम्यां पृथिव्याम् ।
ततोऽर्द्धार्द्धोना ज्ञेया रत्नप्रभां यावत् ॥ २९ ॥

Pañcaśatadhanuḥ pramāṇā Nairayikā saptamyām prithivyām ।
Tato arddhārddhonā jnéyā Ratnaprabhām yāvat 29]

Trans. 29 The Nārakas (denizens) dwelling in the Seventh hell (possess a body) 500 dhanuṣas in height; from there (the bodies of the denizens of hell in the other hells) upto Ratnaprabhā hell must be understood to diminish in half the measure (in the respective order). 29.

व्याख्या-२९ धनुःशतपञ्चप्रमाणशरीरा नारकाः तमस्तमः प्रभायां सप्तमनरकपृथिव्यां ज्ञेयाः । ततो व्युत्क्रमेण अर्धार्धोन ॥ देहप्रमाणा नारका रत्नप्रभां यावत्ज्ञेया । तद्यथा–तमस्तमः प्रभायां पञ्चधनुःशतानि देहप्रमाणं ७।

तमःप्रभायां सार्धद्वे धनुः शते देहप्रमाणं ६। धूमायां पञ्चविंशशतं धनुषां देहप्रमाणं ५। पङ्कायां द्वाषष्टिर्धनूंषि द्वौ हस्तौ देहप्रमाणं ४। वालुकायाम् एकत्रिंशद्धनूंषि एकोहस्तो देहप्रमाणं ३। शर्करायां पञ्चदशधनूंषि द्वौ हस्तौ द्वादशाङ्गुलानि देहप्रमाणं २। रत्नप्रभायां सप्त धनूंषि त्रयो हस्ताः षडङ्गुलानि देहप्रमाणं १॥

इह हि शरीरप्रमाणमुत्सेङ्गुलि (ल) निष्पन्नं, यच्च धनुषश्चतुर्हस्त-प्रमाणं निष्पन्नं, तेषां नारकाणां शरीरप्रमाणं प्रतिपृथिवि विज्ञेयं। एतत्स्वाभाविकं शरीरप्रमाणम्। उत्तरवैक्रियं तु स्वाभाविकशरीरप्रमाणात्सप्तस्वपि पृथिवीषु द्विगुणं ज्ञेयम्।

अथ जघन्यतस्तु सप्तस्वपि पृथिवीषु द्विविधोऽपि स्वाभाविकउत्तर वैक्रियश्च क्रमादङ्गुलस्य असङ्ख्यातांशःसङ्ख्यातांशश्च इयं द्विधाऽप्यवगाहना उत्पत्तिसमये नान्यदा। केचित्तु जघन्यमुत्तरवैक्रियमप्यङ्गुलासङ्ख्यातभाग प्रमाणममाहुः।

यदागमः–[1]'जहण्णं भवधारणिज्जा अंगुलस्स असंखेज्जइभागं उत्तर–वेउव्विया वि अंगुलस्स असंखेज्जइभागं'' इति। इह ग्रन्थकृता जघन्याऽवगाहना नोक्ता तथापि प्रस्तावादुक्ता। तथा प्रतिप्रस्तटं जघन्यमध्यमोत्कृष्टदेहप्रमाण-विशेषो ग्रन्थगौरवभयान्नोच्यते, तच्चान्यशास्त्रेभ्योऽवसेयमितिगाथार्थः॥२९॥

D. C. Here the ordinary measure of the body is given, which can be summarised as under:—

१ जघन्येन भवधारणीयमङ्गुलस्य असङ्ख्येयभागः, उत्तरवैक्रियमप्यङ्गुलस्य असङ्ख्येयभागः।

Table

No.	Name of the Hell-earths.	Measure of Height of Bodies of denizens.		
		Dhanuṣa	Hastas	Fingers
7	Tamastamaḥ-prabhā	500		
6	Tamaḥ prabhā	250		
5	Dhūma prabhā	125		
4	Paṅka-prabhā	62	2	
3	Vālukā-prabhā	31	1	
2	Śarkarā-prabhā	15	2	12
	Ratna-prabhā	7	3	6

The following table will clarify the above measures:—

24 Fingers=1 Hasta

4 Hastas=1 Dhanus

The uttara-vaikriya (changed or extra-ordinary) body has double the measure of the natural ordinary body in each hell-earth Both these avagāhanās (sizes) of the body viz-the natural and the changed--take place only at the time of birth and after birth The distinct measure of the lowest, ordinary, and the highest bodies in accordance with the various layers of the hell-earths is not mentioned here for fear of an unnecessary increase in the bulk of the volume It can, however, be easily known from other Scriptural works.

(d) **Height of Tiryañca and Manuṣyas**
Height of Garbhaja Tiryañcas.

अथ प्रस्तावान्नारकाणां शरीरप्रमाणमुक्त्वा पञ्चानामपि गर्भज संमूर्छिम-पञ्चेन्द्रियतिरश्चां शरीरप्रमाणमाह--

जोयणसहस्समाणा, मच्छा उरगा य गब्भया हुंति ।
धणुहपुहुत्तं पक्खी, भुयचारी गाउयपुहुत्त ॥ ३० ॥

30 Joyaṇasahassamāṇā macchā uragā ya gabhayā hunti
Dhaṇu-puhuttam pakhkhî, bhuyacarî gāuya-puhuttam 30

[योजनसहस्रमाना मत्स्या उरगाश्च गर्भजा भवन्ति ।
धनुः पृथक्त्वं पक्षिषु भुजपरिसर्पाणां गव्यूत-पृथक्त्वम् ॥ ३० ॥

Yojana sahasramānā matsyā uragāsca garbhajā bhavanti
Dhanuḥ prithaktvam pakṣiṣu bhujaparisarpāṇām gavyûta prithaktvam 30]

Trans. 30 (The bodies of) the fishes and the embryo-originating creeping creatures are a thousand yojanas in magnitude There is the severalty of dhalnuses in the case of the birds and the sevaralty of kośas in the case of the arm-moving creatures. 30.

व्याख्या-३०-योजनसहस्रप्रमाणशरीरा मत्स्या उरगाश्च गर्भजा भवन्ति । तत्र योजनसहस्रमानं स्वयंभूरमणमत्स्यानामवसेयं । तथौघतः उरगाणां गर्भजानां बहिर्द्वीपवर्तिनामुत्कृष्टतो देहप्रमाणमवसेयमिति । मत्स्यशब्देन जलचरा ग्राह्याः । चकारात्संमूर्छिमा अपि मत्स्यास्तत्प्रमाणशरीरा भवन्ति । तथा पक्षिणो गर्भजा धनुः पृथक्त्वं पृथक्त्वसंज्ञा पूर्वोक्तैवात्र ज्ञेया । प्राकृतत्वाद्वचनव्यत्ययः तथा भुजचारिणो गृहगोधादयो गव्यूतपृथक्त्वशरीरप्रमाणेन भवन्तीति गाथाक्षरार्थः ॥ ३० ॥

D. C. A thosand yojanas is the measure of the bodies of the fishes and the creeping beings. Fishes of such a vast size can be had in the Svayambhû-ramaṇa ocean. The creeping creatures of such a great magnitude must be understood to be outside the Human Island. The word 'fishes' has the general sense of including all the aquatic animals The use of the 'word,

ca (and), suggests the same measure also, for the Sammûrcchima aquatics.

The embryo-born birds hsve the prithaktva (severalty) of dhanuses. The use of the term prithaktva (severalty) has already been explained [prithaktva=2-9 times the measure e-g yojana prithaktva=2 to 9 yojanas.]

In the same way, the arm-moving creatures have bodies possessing Gavyûta-prithaktva or measuring 2 to 9 Koshas,

Height of Sammûrcchima Tiryanca Pancendriya Jivās

अथ गर्भजतिरश्चां चतुष्पदवर्जानां विशेष उक्तः अथान्येषां संमूर्छिम-तिरश्चां संमूर्छिमचतुष्पदानां च देहमानविशेषं विवेक्षुराह—

खयरा धणुहपुहुत्तं, भुयगा उरगाय जोयणपुहुत्तं ।
गाउयपुहुत्तमित्ता समुच्छिमा चउप्पया भणिया ॥ ३१ ॥

31 Khayarā dhaṇuḥ-puhuttam bhuyagā uragā ya joyaṇa-puhuttam ।
Gāuya puhutta mittā samucchimā cauppayā bhaniyā 31.

[खचराणां धनुः पृथक्त्वं भुजगानामुरगानां च योजनपृथक्त्वम् ।
गव्यूतपृथक्त्वमात्राः संमूर्च्छिमाश्चतुष्पदा भणिताः ॥ ३१ ॥

Khacaraṇām dhanuiḥ 'prithaktvam bhujagānam-uragānām ca yojanaprithaktvam ।
Gavyuta prithaktva-mātrā sammūrcchimā ścatuṣpadā bhanitāḥ 31]

Trans. 31. The birds are 2 to 9 dhanuses in length; the creeping and arm-moving, are 2 to 9 yojanas long, and the Sammûrcchima quadrupeds are declared to be 2 to 9 koshas in magnitude. 31

व्याख्या -३१—खचराः पक्षिणो गृध्रादयो धनुः पृथक्त्वं शरीरेण भवन्ति। उरगा भुजगाश्च संमूर्छिमा योजनपृथक्त्वं देहप्रमाणेन भवन्ति। संमूर्छिमचतुष्पदा अपि गव्यूतपृथक्त्वमात्रं। मात्राशब्दोऽत्र प्रमाणवाची। तत्प्रमाणशरीरा इत्यर्थः। क्वापि भुजपरिसर्पाणां धनुः पृथक्त्वमप्युक्तं। तथाहि–[1]समुच्छिम चउपयभुयगुरगा (ग) गाऊअ धणुजोयणपुहुत्तमिति वचनात्॥ इति गाथाक्षरार्थः॥ ३१ ॥

[1] समूर्छिमचतुष्पदभुजपरिसर्पो(:परिसर्पाणां गव्यूत धनुर्योजनपृथक्त्वम् ।

D C..The sky-flying i-e the birds like the vultures etc possess a body 2 to 9 dhanuṣas long. The brest-going and the arm-going beings said here to possess 2 to 9 yojanas long bodies, are Sammūrcchima. The Sammūrcchima quadrupeds also, are 2 to 9 gavyutas in length.

It may be noted here that the term 'mātrā' is used here in the sense of measurement.

Some attribute prithaktva (severally) 2-9 of dhanuṣas to the bhujagas. 31

	Table	**Length**
Sammūrcchima	Khécara	2 to 9 Dhanuṣas
"	Bhuja-parisarpa	
"	Uraḥ-parisarpa	2 to 9 Yojanas
"	Catuṣpada	2 to 9 Gavyūtas
"	Jala-cara	More than 1000 Yojanas

Size of Garbhaja Catuṣpada and Manuṣyas

अथ गर्भजचतुष्पदानां देहप्रमाणविशेषं गाथापूर्वार्द्धेन व्याकुर्वन्नाह—

छच्चेव गाउआइं चउप्पया गब्भया मुणेयव्वा ।
कोसतिगुच्च मणुस्सा, उक्कोससरीरमाणेणं ॥ ३२ ॥

32 Chaccéva gāuāim cauppayā gabbhayā muṇéyavvā ।
Kosa-tigucca maṇussā, ukkosasarīramāṇéṇam 32

[षड्गव्यूतय एव चतुष्पदा गर्भजा ज्ञातव्याः ।
कोशत्रिकं च मनुष्या उत्कृष्टशरीरमानेन ॥ ३२ ॥

Saḍ gavyutaya éva catuṣpadā garbhajā jñātavyāḥ
Koṣatrikam ca Manuṣyā utkriṣṭaśarīramānéna. 32]

Trans. 32. The foetus-born quadrupeds are to be understood as six koshas high; while the human beings with their bodies very high are three koshas in height. 32.

व्याख्या—३२ षड्गव्यूतानि गर्भजाश्चतुष्पदाः 'मुणेयव्वेति' देह प्रमाणेन ज्ञातव्याः । तच्चदेहप्रमाणमुत्कर्षतो देवकुर्वादिगतगर्भजद्विरदानाश्रित्य

निश्चेतव्यमिति । चकारोऽनुक्तसमुच्चयार्थः । एवेति निश्चयार्थः । इति तिरश्चा-मुत्कृष्टशरीरप्रमाणं व्याख्याय क्रमागतं मनुष्याणामुत्कृष्टदेहप्रमाणं गाथोत्तरार्धेनाह–क्रोशत्रिकोच्चा मनुष्या समासाद्विभक्तिलोपे उत्कृष्टशरीरप्रमाणेनेति। एतत्प्रमाणं प्रथमे सुषमसुषमारके युग्मिनां नृणामवसेयमिति गाथाक्षरार्थः ॥३२॥

D. C. The length of the bodies of the foetus-born quadrupeds is six koshas. This measurement must be determined from the height of the embryo-originating elephants found in the Déva Kurus etc. The term 'ca' adds such things, as are not actually mentioned. 'Eva' has the sense of determination. The embryo-born human beings possess a body of three (3) koshas Such great height is found of the human beings in the Susama-suśama part of the Cycle of Time.

	Table	Size
Garbhaja	Jalacara	One Thousand yojanas
,,	Ura-parisarpa	One Thousand yojanas
,,	Bhuja-pnrisarpa	2 to 9 Gavyūtas
,,	Catuspada	6 Gavyūtas
,,	Khécara	2 to 9 Dhanuṣas.

(e) Heights of Bodies of Dévas

नारकतिर्यग्नराणां शरीरप्रमाणं सूत्रकृद्व्याख्याय देवानामुत्कृष्टं देहप्रमाणं पार्थक्येन व्याचिकीर्षुराह—

ईसाणंतसुराणं रयणीओ सत्त हुंति उच्चत्तं ।
दुग दुग दुग चउ गेविज्जाणुत्तरेक्किक्कपरिहाणी ॥ ३३ ॥

33 Isāṇānta-surānam rayanīo satta hunti uccattam ।
Duga duga, duga, cau Gevijjāṇuttarékkikka parihāṇī 33

[ईशानान्तसुराणां रत्नयः सप्त भवन्त्युच्चत्वम् ।
द्विक द्विक द्विक चतुष्कग्रैवेयकानुत्तरेष्वेकैकपरिहानिः ॥ ३३ ॥

Iśānāntasurānām ratnyaḥ sapta bhavantyuccatvam
Dvika dvika dvika catuṣka Graivéyaka anuttarésvékaikaparihāniḥ 33]

Trans 33. The height of the gods upto the Iśāna (dèvaloka) is seven hastas (hands). (There-after) there is the complete loss of one hasta in the other dévalokas in the following gradation:- the (next) two, (then the next two), (then again the next two), (then the next) four (lokas) then the Graivéyakas and (then) the Anuttaras.

व्याख्या-३३-ईशानान्तम्-ईशानदेवलोकं यावत सुराणां-देवानां सप्तरत्नयः-सप्तहस्ता उच्चत्वं शरीरस्य भवन्ति (ति)। अन्तमिति प्राकृतत्वा द्बिन्दुलोपो मात्राभङ्गभयात्। ईशानान्तग्रहणेन उपलक्षणाद्भ वनपतिव्यन्तर ज्योतिष्क सौधर्मेशाना ग्राह्याः। तदग्रतस्त्रिकयुगले एकैकहस्तहान्या शरीरप्रमाणं। एवमष्टौ देवलोकाः। किमुक्तं भवति? सनत्कुमार माहेन्द्रयोः षड्हस्ताः, ब्रह्म-लान्तकयोः पञ्च, शुक्रसहस्रारयोश्चत्वारो हस्ता देहमानं। तदग्रतो देवलोक चतुष्टये नवग्रैवेयकानुत्तरसुरेष्वेकहस्तहान्योत्कृष्टशरीरप्रमाणं भवति। कथं? तदुच्यते-आनतप्राणतारणाच्युतेषु त्रयो हस्ताः, नवग्रैवेयकेषु द्वौ हस्तौ, अनुत्तरेषु हस्तप्रमाणं शरीरमिति। तच्च शरीरप्रमाणं प्रमाणाङ्गुलेभ्योऽथवोत्से-धाङ्गुलेभ्यः केन मिनुयात्? तद्व्याचष्टे। तद्यथा-[1]सरीरमुस्सेहमंगुलेण तहा इति वचनाच्छरीरप्रमाणमुत्सेधाङ्गुलेन ग्राह्यं। उत्सेधाङ्गुलप्रमाणं त्विदं, यथा-"[2]परमाणू तसरेणु रहरेणू वालअग्ग लिक्खा य। जूआ जवो अट्ठगुणा कमेण उस्सेहमंगुलयं" ॥ १ ॥ इति। स्पष्टैव। एतच्च शरीरप्रमाणं भवधारणीयं। उत्तरवैक्रियं तु लक्षयोजनप्रमाणं। यदुक्तं-[3]भवधारणिज्ज एसा, उक्कोस विउव्वि जोयणा लक्खं। गेविज्जणुत्तरेसु उत्तरवेउव्विया णत्थि ॥ १ ॥ प्रकटार्थो।

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१ शरीर उत्सेधाङ्गुलेन

२ परमाणुस्त्रसरेणुः रथरेणुर्वालाग्रं लिक्षा च।
युका यवः अष्टगुणाः क्रमेण औत्सेधमङ्गुलकम् ॥ १ ॥

३ भवधारणीया एषा उत्कृष्टा वैक्रियं (औत्तरं) योजनानि लक्षम्।
ग्रैवेयकानुत्तरेषु उत्तरवैक्रियाणि न सन्ति ॥ १ ॥

तथा ग्रैवेय-केष्वनुत्तरेषूत्तरवैक्रियं नास्ति । तत्सत्यामपि शक्तो प्रयोजनाभावे तदकरणादिति संटंक,(एतश्च) ग्रन्यकृतानोक्तं तथापि प्रक्रमादुक्तमित्यर्थः ॥२३॥

D. C "Iśānāntam" means upto the Iśāna Déva-loka Ratnis are the hastas (measure of a hand). The déva-lokas meant are the abodes of the Bhavana-patis, the Vyantaras, the Jyotiskas, Saudharma and the Iśāna. After these for three couples of the déva-lokas, there is the loss of one hasta each, in the height of the body of the deities What is meant is this

Deva-lokas	Height in Hastas
1 Bhavana-pati, Vyantaras Jyotiska, Saudharma and Iśāna	.........7 Hastas
2 Sanat Kumāra+Māhéndra	.................6 „
3 Brahma and Lāntaka	...................5 „
4 Śukra and Śahasrāra	.... 4 „

Again, for the group of the next four déva-lokas, the Nava-Graivéyakas and the Anuttaras, there is the loss of one hasta in due gradation

Thus:—

Devalokas	
5 Ānata Prāṇat Āraṇa+Acyuta	3 Hastas
6 Nava Graivéyaka	2 „
7 Anuttara	1 Hasta

This measurement is to be taken with the help of Utsédha angula, and not of pramāṇa angula.

The measure of utsedha angula is given thus:—Paramāṇu, Trasaréṇu, Rathaténu, Vālāgra, Likṣā, Yukas, Yavas and aṣṭa guṇas in their respective order is the measure of an Utsedha angula.

Table of Utsédha Aṅgula.

Ananta Sûkṣma Paramāṇu.	= 1 Vyavahāra Paramāṇu
	= 1 Utślakṣṇa ślakṣṇika
8 Utślakṣṇoślakṣnika	= Ślakṣṇa ślakṣṇika
8 Ślakṣṇaslakṣnika	= 1 Urdhava-réṇu
8 Urdhva-rénu	= 1 Trasa-réṇu
8 Trasa-rénu	= 1 Ratha-rénu
8 Ratha-réṇu	= Kuru-yugalika Vālāgra
8 Ends of Hair of yugalikas of Purvāpara Videha	= 1 End of Hair of yuga-likas of Bharata and Airavata
8 End of Hair of yugalikas of Bharata+Airavata	= 1 Likṣā (egg of a louse)
8 Liksā (eggs of a louse)	yūka (louse)
8 Yukas (lice)	yava (barley-grain)
8 Yavas (barley-grains)	Utsédha Aṅgula
400 Utsédha Aṅgulas	Pramāṇa Aṅgula
6 Utsédha Aṅgulas	Pāda
2 Pāda	Vénta (वेंत) Cubit
2 Cubits	= 1 Hasta (hand)
2 Hastas (Hands)	= 1 Kukṣi
2 Kukṣi or Vāma or 4 Hasta or 96 Angulas	= Daṇḍa or Dhanuṣya or yuga-musala nalikā
2000 Dhanuṣyas	= 1 Gāu (Gavyuta)
4 Gavyutas	= 1 Yojana

The measure of the height of the bodies of the gods discussed above, is that possessed by the different types of gods at the time of their birth. It is their bhavadhāraṇīya avagāhanā (size acquired by birth) as a different type of god.

The magnitude of their uttaravaikriyaka body may extend to one hundred thousand (100000) yojanas

It may be noted here, however, that Nava Graivéyaka and Anuttara Vimāna-gods do not assume uttara-vaikriyaka forms.

Table

Kind of gods	Height
1 Bhavana-pati, Vyantara, Vāṇavyantara, Jyotiṣka, Tiryak Jrimbhaka, Parmādhārmika, Saudharma, Iśāna dévaloka First Row of Kilbiṣika gods.	7 Hastas
2 Third and Fourth Deva-lokas. Second Row of Kilbiṣikas	6
3 Fifth and Sixth Devalokas. Third Row of Kilbiṣikas, Lokāntika gods	5
4 Seventh and Eighth Deva-lokas.	4
5 Ninth, Tenth, Eleventh, and Twelfth Deva-lokas	3
6 Gods of the Nava Graiveyaka Vimāns	2
7 Gods of the Five Anuttara Vimāns	1

Āyuṣya (Duration of Life)

(a) Duration of Life of Ekéndriya Jīvas.

एतावता एकेन्द्रियादीनां शरीरप्रमाणद्वारं व्याख्यातं, अथ आयुद्वारं विवरीषुराह–

बावीसा पुढवीए सत्त य आउस्स तिन्नि वाउस्स ।
वाससहस्सा दस तरुगणाण तेऊ तिरत्ताऊ ॥ ३४ ॥

34 Bāvīsā Puḍhavīé satta ya Āussa tinni Vāussa ।
Vāsasahassā dasa taru gaṇāṇa Téū ti-rattāū 34

[द्वाविंशतिः पृथिव्याः सप्तापकास्य त्रीणि वायुकायस्य ।
वर्षसहस्रा दश तरुगणानां तेजस्कायस्य त्रीण्यहारोत्राण्यायुः ॥ ३४ ॥

Dvā-vimśatiḥ Prithivyaḥ sapta Ap Kāyasya, trīṇi Vāyukāyasya । Varsahasrā daśa taru-gaṇānām Téjaskāyasya triṇyahorātrāṇyāyuḥ 34]

Trans. 34. The duration of life of the earth is twenty-two thousand (22000) years; that of the water-bodied souls is seven thousand (7000) years; that of the wind-bodied is three thosand (3000) years (while) that of the collection of trees in ten thousand (10000) years, and that of the collection of fire is three days and three nights.

व्याख्या—३४. आयाति भवाद्भवान्तरं सङ्क्रमतां जन्तूनां निश्चयेनोदयमित्यायुः । आयुषिना (चा) यं न्यायः । तस्य तद्भवेऽत्रे (व एव वे) दनात् । तथा तेजस्कायं विहाय चतुर्षु कायेषु उत्कृष्टायुः स्थित्या सह सहस्रशब्दोऽभिसम्बध्यते । बावीसेति स्त्रीत्वाच्चनिर्देशः तथाहि द्वाविंशतिर्वर्षसहस्राः पृथ्वीकायिकानामुत्कृष्टायुः स्थितिः । एवं अप्कायिकानां सप्तवर्षसहस्राः उत्कृष्टायुः स्थितिः । वायुकायिकानां त्रयो वर्षसहस्रा उत्कृष्टायुः स्थितिः । " तरुगणाणं ति " तरुग्रहणात्प्रत्येकवनस्पतिकायिकानां दश वर्षसहस्रा उत्कृष्टयुः स्थितिः । "तेऊ तिरत्ताउ त्ति विभक्तिव्यत्ययात षष्ठ्यर्थे प्रथमा, ततस्तेजस्कायिकानां त्रीण्यहोरात्राण्युत्कृष्टायुःस्थितिः । इत्युक्ता पञ्चानामपि स्थावराणामुत्कृष्टायुः स्थितिः । जघन्या तु सर्वेषामपि आन्तर्मौहुर्त्तिकी । जघन्योत्कृष्टान्तर्वर्तिनी स्थितिर्मध्यमा । जघन्यमध्यमस्थिती अनुक्ते अप्यवसेये । तथा यद्यपि सूत्रकारेण पृथ्वीकायभेदेषूत्कृष्टस्थितिविशेषो विशेषेण नोक्तः, तथापि प्रपञ्चयते । तथाहि—सण्हा १ य शुद्ध २ वालुय ३ मणोसिला ४ सक्करा य ५ खर पुढवी ६ । एग बार चउद सोलसढार बावीस समसहस्सा ॥ १ ॥

श्लक्ष्णा—मरुस्थलयादिगता पृथ्वी १, शुद्धा—कुमारमृत्तिका २, वालुकाः

१ श्लक्ष्णा शुद्धपृथ्वी च वालुका मनः शीला शर्करा च खर पृथ्वी ।
एक द्वादश चतुर्दश षोडशाष्टादशद्वाविंशतिसहस्रवर्षाणि (यथाक्रमं पूर्वेसां) ॥ १ ॥

सिकताः ३ मनःशिला-प्रसिद्धा ४ शर्करा-दृषत्कर्करिकाः ५ खरपृथ्वी-शिला-पाषाणरूपा ६ आसां षण्णामपि क्रमादुत्कृष्टस्थितिरेको द्वादश चतुर्दश षोडशादय द्वाविंशतिः वर्षाः समाः सहस्रास्तावन्मितवर्षसहस्रा इत्यर्थः ॥ ३४ ॥

D. C. Here, the duration of life of one-sensed living beings is given. The coming (āyati) to one state of existence from another state, of the living beings that transmigrate from birth to birth, is called āyuḥ The period occupied by that life of existence is its āyuḥ (period of life). The word thousand' is to be construed with all the words denoting the highest limit of life, of course, excluding the case of the Téjaskāya

. What is meant is this:-The highest limit of the life of the beings embodied in 'Prithvi' (the earth) is twenty-two thousand (22000) years. Similarly, the highest limit of the life of water-bodied souls is seven thousand (7000) years; while that of the wind-bodied ones is three thousand (3000) years, and that of the vegetables is ten thousand (10000) years. The word 'tree' has the sense of Pratyéka (one-souled) vegetables. Lastly, the the highest limit of the life of Téjaskāyika (fire-bodied) beings is three days and three nights.

The lowest limit falls within even a Mahūrta (an Instant), while the middle limit falls in between the highest and the lowest boundaries -

To be more clear on the distinction of the six varieties of the earth-bodied beings

Table

	Kinds of earth	Duration of Life
1	Ślakṣnā or the deserts	1000 Years
2	Śuddhā or the virgin soil	12000 Years
3	Vālukā or the Sands	14000 Years

4	Manaha śîla or Red arsenic	16000 Years
5	Śarkarā or Stone-pieces	18000 Years
6	Kharaprithvî or the hard earth in the form of big stones and rocks	22000 Years

(b) Highest Duration of Life of Vikaléndriya Beings.

इत्युदिता पृथ्व्यादीनांमुत्कृष्टायुः स्थितिः द्वीन्द्रियादीनामायो त्कृष्टायुः स्थित स्पष्टयन्नाह—

वासाणि बारसाऊ बेइंदियाणं तेइंदियाणं च ।
अउणापन्नदिणाणं चउरिंदीणं तु छम्मासा ॥ ३५ ॥

35 Vāsāṇi bārasāü bé-indiyāṇam tè indiyāṇam ca ।
Aüṇāpannadiṇāṇam Caurindîṇam tu chammāsā 35

[वर्षाणि द्वादशायुर्द्वीन्द्रियाणां त्रीन्द्रियाणां तु ।
एकोनपञ्चाशद्दिनानि चतुरिन्द्रियाणां तु षण्मासाः ॥ ३५ ॥

Varṣāṇi dvādaśay-r-dvîndriyāṇām trîndriyāṇām tu
Ekonapancāśad dināni caturindriyāṇam tu ṣaṇmāsāḥ 35]

Trans. 35. The life-time of the Two-sensed beings is twelve (12) years, and that of the Three-sensed being is forty-nine (49) days; while (tu) that of the Four-sensed ones is six (6) months.

व्याख्या–३५–आयुःशब्दः प्रत्येकमभिसम्बध्यते। वर्षाणि द्वादश द्वीन्द्रियाणामुत्कृष्टायुः स्थितिः। त्रीन्द्रियाणां त्वेकोनपञ्चाशद् दिनान्युत्कृष्टायुः स्थितिः। अत्र छन्दोभङ्गभयात् 'इ' स्वरस्य पृथगभिधानं। चः पृथगभिधाने। चतुरिन्द्रियाणां तु षण्मासा उत्कृष्टायुः स्थितिः। तुरेवार्थे। इति गाथाक्षरार्थः॥३५॥

D. C. The word āyuḥ (life-time) is to be construed everywhere, the highest limit of the life of two-sensed beings, is twelve (12) years; that of Tri-indriya beings is only forty-nine days. The word ca (and) has the sense of separate mention.

The highest limit of the life of caturindriya living being is six (6) months. The term tu (while) means éva (of course). 35

(c) Duration of Life of Dévas (gods)
Nārakas (hellish beings)-Garbhaja
Catuṣpada Tiryancas-Manuṣyas.

द्वीन्द्रियादीनामुत्कृष्टायुः स्थितिमभिधाय, देवादीनां चतुर्णामपि पञ्चेन्द्रियाणामुत्कृष्टायुः स्थितिं विवृण्वन्नाह—

सुरनेरइयाण ठिई उक्कोसा सागराणि तित्तीसं ।
चउपयतिरियमणुस्सा तिन्नि य पलिउवमा हुंति ॥ ३६ ॥

36 Sura Néraiyāna thiī ukkosā sāgarāṇi tittīsam
Caupayatiriyamaṇussa tinniya paliuvama hunti 36

[सुरनैरयिकाणां स्थितिरुत्कृष्टा सागरोपमाणि त्रयस्त्रिंशत् ।
चतुष्पदतिर्यञ्चमनुष्याणां त्रीणि च पल्योपमानि भवन्ति ॥ ३६ ॥

Sura Nairayikāṇām sthitrutkriṣtā sāgaropamāṇi trayastrimśat ।
Catuṣpadatiryanca manuṣyāṇām trīṇi ca palyopamani bhavanti 36]

Trans. 36. The highest limit of the life of the gods and of the infernal beings, is thirty-three (33) sāgaropamas, while that of the quadrupeds tiryancas, (lower animals), and of human beings is three 3 palyopamas. 36

व्याख्या—३६—सुरनारकाणामुत्कृष्टायुः स्थितिस्त्रयस्त्रिंशत्सागरोपमाणि । उभयोस्तुल्यस्थितिकत्वादुत्कृष्टस्थितावित्येकत्राभिधानं । तथा चतुष्पदतिर्यग्मनुष्याणां त्रीणिपल्योपमानि । यदुक्तं- मणुआण सम गयाई, हयाइं चउरंसऽजाइ अट्ठंसा । गोमहिसुट्टखराई, पणंस साणाइ दसमंसा ॥ १ ॥ इच्चाइ तिरिच्छाण वि पायं सव्वारएसु सारिच्छं " इति प्रायो बाहुल्येन सर्वारकेषु मनुजायुः समायुषो गजसिंहसर्पादयः मनुजायुश्चतुर्थांशायुषस्तुरगवेसरादयः । अष्टांशायुषोऽजोरणकादयः । पञ्चमांशायुषो गोमहिष्युष्ट्रखरादयः । दशमांशायुषश्च वृकचित्रकादयः । इत्यादि तिरश्चां सर्वारकेषु सादृश्यं दृश्यते । उत्कृष्टस्थितेरधो मध्यमजघन्यस्थिती अवसेये । अत्र षष्ठ्यर्थे प्रथमा । तथेह पल्योपमसागरोपमयोः स्वरूपं सूत्रेऽनुक्तमपि प्रदर्श्यते, तद्यथा—तत्र धान्यपल्यवत्पल्यस्तेनोपमा यस्य

कालप्रमाणस्य तत्पल्योपमं। तत्त्रिधा-उद्धारपल्योपमं, अद्धापल्योपम, क्षेत्रपल्योपमं च। तत्र वालाग्राणां तत्खण्डानां वा प्रतिसमयंमुद्धारस्तद्विषयं तत्प्रधानं वा पल्योपममुद्धारपल्योपमं १। अद्धा-कालः, स च कालः प्रस्तावाद्वालाग्राणां तत्खण्डानां वा प्रत्येकं वर्षशतलक्ष (णः) णं तत्प्रधानमद्धापल्योपमं २। क्षेत्रमाकाशप्रदेशरूपं तत्प्रधानं क्षेत्रपल्योपमं ३। तत्पल्योपमं पुनरेकैकं द्विधा-बादरं सूक्ष्मं च। तत्रायामविस्ताराभ्यामवगाहेनोत्सेधाङ्गुलनिष्पन्नैकयोजन प्रमाणो वृत्तत्वाच्च परिधिना किञ्चिन्न्युनषड्भागाधिकयोजनत्रयमानः पल्यो मुण्डिते शिरसि एकेनाह्ना द्वाभ्यामहोभ्यां यावदुत्कर्षतः सप्तभिरहोभिः प्ररूढानि यानि वालाग्राणि तानि प्रचयविशेषान्निविडतरमाकर्ण तथा भ्रियते यथा तानि वालाग्राणि वह्निर्न दहति वायुर्नापहरति जलं न कोथयति। यदुक्तत्-तेणं वालग्गा नो अग्गी डहेज्जा, नो वाउ हरेज्जा, नो सलिलं कुत्थिज्जा" इत्यादि। ततः किमित्याह-"तत्तो समए, इक्किके अवहियम्मि जो कालो त्ति" ततः समये समये एकैकवालाग्रापहारेण यावता कालेन स पल्यः सकलोऽपि सर्वात्मना निर्लेपो भवति, तावत्कालः सङ्ख्येयसमयमानो बादरमुद्धारपल्योपमो भवति। एतेषां च दश कोटीकोटयो बादरमुद्धारसागरोपमं, महत्त्वात्सागरेण समुद्रेणोपमा यस्येतिकृत्वा बादरे च प्ररूपिते सूक्ष्मं सुखावसेयं स्यादिति बादरोद्धारपल्योपमसागरोपमयोः प्ररूपणं। न पुनरेतत्प्ररूपणेऽन्यद्विशिष्टं फलमस्तीति। एवं बादरेष्वद्धाक्षेत्रपल्योपमसागरोपमेष्वपि वक्तव्यं। एकैकं वालाग्रं असङ्ख्येयानि खण्डानि कृत्वा पूर्ववत्पल्यो भ्रियते। तानि खण्डानि द्रव्यतः प्रत्येकमत्यन्तशुद्धलोचनछद्मस्थो यदतीवसूक्ष्मपुद्गलद्रव्यं चक्षुषा पश्यति तदसङ्ख्येयभागमात्राणि क्षेत्रतस्तु सूक्ष्मपनकशरीरं यावति क्षेत्रऽवगाहते ततोऽसङ्ख्येयगुणानि, बादरपर्याप्तपृथ्वीकायिकशरीर-तुल्यानीति वृद्धाः। ततः प्रतिसमयं एकैक खण्डापहारेण सर्वो निर्लेपनाकालः सङ्ख्येयवर्षकोटीप्रमाणः सूक्ष्ममुद्धारपल्योपमं तद्दश कोटीकोटयः सूक्ष्ममुद्धारसागरोपमं। आभ्यां च सूक्ष्मोद्धारपल्योपमसागरोपमाभ्यां द्वीपसमुद्राश्च मीयन्ते। तथा वर्षशते वर्षशतेऽतिक्रान्ते पूर्वोक्तपल्यादेकैकवालाग्रापहारेण सकलो निर्लेपनाकालः

सङ्ख्येयवर्षमाना बादरमद्धापल्योपमं । तद्दश कोटीकोटयो बादरमद्धा-सागरोपमं । तथैव वर्षशते वर्षशते एकैकवालाग्रअसङ्ख्येयतमखण्डापहारेण निर्लेपनाकालोऽसङ्ख्यातवर्षकोटीमानः सूक्ष्ममद्धापल्योपमं । तद्दश कोटी-कोटयः सूक्ष्ममद्धासागरोपमं । तद्दशकोटीकोटयोऽवसर्पिणी । एतावत्प्रमाणैव चोत्सर्पिणी । उत्सर्पिण्योऽनन्ताः पुद्गलपरावर्तः । अनन्ताः पुद्गलपरावर्ता अतीताद्धा, तथैवा नागताद्धा । अत्रातीताद्धातोऽनागताद्धाया अनन्तगुणत्वं समयावलिकादिभिरनवरतं क्षीणमाणाया अप्यनागताद्धाया अक्षयात्, एतच्च मतान्तरं । तथा च भगवतीविवरणे वृद्धगाथा–[1] "अहवा पडुच्चकालं, न सव्वभव्वाण होइ वुच्छित्ती। जं तीयाणागयाओ अद्धाओ दोवि तुल्लाओ ॥१॥" अयमभिप्रायः–यथाऽनागताद्धाया अन्तो नास्ति एवमतीताद्धाया आदिरिति व्यक्तं समत्वमिति । तथाऽऽभ्यां च सूक्ष्माद्धापल्योपमसागरोपमाभ्यां सुरनारक-नरतिरश्चां कर्मस्थितिः भवस्थितिश्च मीयते । तथा प्राग्वत्पल्यो वालाग्रस्पृष्ट-नभःप्रदेशानां प्रतिसमयमेकैकापहारेण निर्लेपनाकालोऽसङ्ख्योत्सर्पिण्यवसर्पि-णीमानो बादरं क्षेत्रपल्योपमं । तद्दशकोटीकोटयो बादरं क्षेत्रसागरोपमं । तथैव असङ्ख्यातखण्डाकृतवालाग्रैः स्पृष्टानामस्पृष्टानां च नभः प्रदेशानां प्रति समयमेकैक नभः प्रदेशानामपहारेण निर्लेपनात् बादरादसङ्ख्येयगुणकालमानं सूक्ष्मं क्षेत्रपल्योपमं, * प्राग्वत्सागरोपमं च । एताभ्यां सूक्ष्म क्षेत्रपल्योपम-सागरोपमाभ्यां पृथिव्युदकाग्निवायुवनस्पतित्रसजीवानां प्रमाणं ज्ञातव्यं, एतच्च प्राचुर्येण, प्रायो दृष्टिवादे द्रव्यप्रमाणचिन्तायां प्रयोजनं सकृदेव, अन्यत्र चोद्धाराद्धाक्षेत्रपल्योपमानामप्येतान्येव प्रयोजनानि दृष्टव्यानि, इह हि सूक्ष्माद्धापल्योपमेन प्रयोजनम् ॥ ३६ ॥

१ अथवा प्रतीत्यकालं न सर्वभव्यानां भवति व्युच्छित्तिः ।
यदतीतानागते अद्धे द्वे अपि तुल्ये ॥ १ ॥

* Palyopama is a period of time counted according to a simili of a huge cup-like hollow viz the time which is required

10 Crore-crore of Sūkṣma Uddhāra Palyopama	= Sūkṣma (subtle) Uddhāra sāgaropama
10 Crore-crore of Bādāra Addhā Palyopama	= Bādara (gross) Addhā sāgaropama
10 Crore-crore of Sūkṣma Addhā Palyopama	= Sūkṣma (subtle) Uddhāra sāgaropama
10 Crore-crore of Bādara Sāgaropama	= 1. Avasarpiṇi or Utsarpiṇi

The term Sāgaropama is very easy It means that which is compared to a sea due to its greatness

The Utsarpiṇis collected to infinity make one Pudgala-parāvarta Innumerable Pudgala-parāvartas make one *Atītāddhā* or *Anāgatāddhā*

It is said that there is no end to the anāgatāddhā and there is no beginning to the atītāddhā.

The different states of action, body, and existence of the gods, of infernal beings and of lower animals, are measured with the help of the sūkṣma (subtle) addhā-palyopams and of sūksma (subtle) sāgaropams.

In the same way, the bādara gross) Kṣètra palyopama, and bādara (gross) Kṣetra sāgaropma and the sūkṣma (subtle) kṣétra-palyopama and the sūkṣma (subtle) Kṣètra sāgaropama are to be counted.

With the help of the latter two, viz sūksma-ksetra palyopama and sūkṣmaksetra sagaropama, are measured the proportions of the earth, water, fire vegetable and Movable Beings 36.

The highest limit of the period of life of manuṣyas (human beings) and tiryanca (lower animals) in Bharata and Airvata Kṣétras durning the first ara of Cycle of Time is three palyopams.

The lowest limit of the period of life of the dévas (gods) and Nārakas (Infernal beings) is ten thousand (10000) years, and

that of manuṣyas (human beings) and tiryancas (lower animals) is antar-muhūrta.

(d) Highest Duration of Life of Garbhaja Pañcéndriya Tiryancas.

ततः सुरनारकमनुष्यचतुष्पदतिरश्चामुत्कृष्टायुः स्थितिं ब्रुवन्नाह—

जलयर–उर–भुयगाणं परमाऊ होइ पुव्वकोडीओ।
पक्खीणं पुण भणिओ असंखभागो य पलियस्स ॥ ३७ ॥

37. Jalayara–ura–bhuyagāṇam paramāū höi puvva-kodīö,
Pakkhīnam puna bhaṇiö asamkhabhāgo ya paliyassa. 37

[जलचरोरगभुजगानां परमायुर्भवति पूर्वकोटी तु।
पक्षिणां पुनर्भणितोऽसङ्ख्येयभागः पल्योपमस्य ॥ ३७ ॥

Jalacar–oraga bhujagānām parmāyu–r–bhavati pūrva koti tu,
Pakṣiṇām puna–r–bhaṇito' samkhyéya bhāgaḥ palyopamasya 37]

Trans. 37. The highest period of life for the aquatic, the creeping, and the arm-moving creatures is a crore Pūrva. The innumereble part of a Palyopama is, however, declared for the birds. 37.

व्याख्या ३७–जलचरग्रहणेन गर्भजसंमूर्छिम जलचरग्रहणमेकस्थितिकत्वात्। जलचरोरगभुजगानां परमायुः–उत्कृष्टायुःस्थितिः पूर्वकोटिः। मकारोऽलाक्षणिकः। इह हि पूर्वप्रमाणमेतत्–'पुव्वस्स य परिमाणं सयरिं खलु वासकोडिलक्खाओ। छप्पन्नं च सहस्स, बोद्धव्वा वासकोडीणं ॥ १ ॥ इत्येकपूर्वप्रमाणं। एतादृक पूर्वकोटीप्रमाणमुत्कृष्टायुरिति तात्पर्यं। तथा पक्षिणां पुनः पल्योपमस्य असङ्ख्यातभागमुत्कृष्टायुरिति। इत्युक्ता जलचरोरगभुजगानामुत्कृष्टायुः स्थितिः इह हि सूत्रकृता संमूर्छिम पञ्चेन्द्रियाणां स्थलचराणामुत्कृष्टायुः स्थितिर्नोक्ता तथापि प्रक्रमादुच्यते–संमुच्छिमपणिंदियथलखयरुरगभुजगजिट्ठठिइ कमसो। वाससहस्सा चुलसी, बिसत्तरि तिपण्ण बायाला ॥१॥

इति संमूर्छिम-पञ्चेन्द्रिया ये स्थलचरा गवादयः १ । खचरा पक्षिणो बककाकादयः २ । उरगाः सर्पादयः ३ । भुजगा गृहगोधादयः ४ । क्रमात्तेषां ज्येष्ठा स्थितिश्चतुरशीतिः १ द्वासप्ततिः २ । त्रिपञ्चाशत् ३ द्विचत्वारिंशच्च वर्षसहस्रा इत्यर्थः ॥ ३७ ॥

D. C. The aquatic animals of both the *garbhaja* and the Sammūrcchima kinds are to be understood here The highest limit of the duration of life for the aquatic, breast-moving, and arm-moving beings is one crore Pûrvas

The measurement for a Pûrva is as under:—

1 Pûrva=7056000 Crores of years. The highest limit for the life-time of birds is the asamkhyato part of Palyopama

Here the author of the aphorisms has not mentioned duration of life for the sammūrcchima five-sensed land-going beings. Still, it will not be out of place to make that point clear also

Table

Sammūrcchima Type of Being	Highest Limit of Life
1. Land-going beings e g. bull	84000 years
2. Birds e.g. crane, crow	72000 years
3. Creeping Beings e g. serpents	53000 years
4. Arm-going animals	42000 years

(d) Highest Limit of Life of Sukṣma Ekéndriya, Sādhāraṇa Vanaspati Kāya and-Sammūycchima Manusyas.

इयता पञ्चानामपि संमूर्छिमपञ्चेन्द्रियतिरश्चांमुत्कृष्टायु स्थितिमुक्त्वा सामान्येन जघन्योत्कृष्टैकस्थितिकानां सूक्ष्मसाधारणपञ्चेन्द्रियमनुष्याणां विशेषं प्रकटयन्नाह—

सव्वे सुहुमा साहारणा य संमुच्छिमा मणुस्सा य ।
उक्कोसजहन्नेणं अंतमुंहुत्तं चिय जियंति ॥ ३८ ॥

38. Savvé suhumā sāhāraṇāya sammūcchima mssṇuṣṣā ya,
Ukkosajahannéṇam anta-muhuttam ciya jiyanti 38

[सर्वे सूक्ष्माः साधारणाः संमूर्छिमा मनुष्याः ।
उत्कर्षेण जघन्येनाऽन्तर्मुहुर्तमेव जीवन्ति ॥ ३८ ॥

Sarvé sûkṣmāḥ sādhāraṇāḥ sammûrchimā manuṣyāḥ,
Utkarṣeṇa jaghanyénā, nta-r-muhūrtaméva jivanti 38]

Trans. 38. All the subtle, many souled (sādharaṇa) (and) universally expanding (sammūrcchima) human beings, live only for muhûrta in the highest (or) the lowest limit 38.

व्याख्या-३८-सर्वे सूक्ष्माः पृथ्व्यप्तेजोवायुवनस्पतिरूपाः साधारणा अनन्तकायिकाः । चः समुच्चये । संमूर्छिमा मनुष्याः । च पुनरर्थे । तत्र के ते संमूर्छिम मनुष्याः ? एकोत्तरशतक्षेत्रसमुत्पन्न गर्भजमनुष्याणां वान्तादिषूत्पन्नाः, यदुक्तमागमे-[1]"कहिणं भंते ! संमुच्छिमा मणुस्सा संमुच्छंति ? गोयमा ? अंतोमणुस्सखेत्ते पणयालीसाए जोयणसयसहस्सेसु गब्भवक्कंतियमणुस्साणं चेव उच्चारेसु वा पासवणेसु वा खेलेसु वा संघाणेसु वा वंतेसु वा पित्तेसु वा सुक्केसु वा सोणिएसु वा सुक्कपुग्गलपरिसाडेसु वा विगयजीवकडेवरेसु वा थीपुरिससंगमेसु वा नगरनिद्धमणेसु वा सव्वेसु चेव असुइट्ठाणेसु इत्थणं संमुच्छिममणुस्सा संमुच्छंति अंगुलस्स असंखिज्जभागमित्ताए ओगाहणाए असन्निमिच्छादिट्ठी सव्वाहिं पज्जत्तीहिं अपज्जत्ते अंतोमुहुत्ताउयं चेव कालं करेंति" । तथा बादरनिगोदविशेषं पुनरागमाद् दर्शयति, तथा चोक्तं-[2]"नियोगपज्जत्तए बायरनियोगपज्जत्तए य पुच्छा ? गोयमा । दोण्ह वि

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१ क्व भदन्त ? समूर्छिमा मनुष्याः संमूर्च्छन्ति ? गौतम ! अन्तर्मनुष्यक्षेत्रस्य पञ्चचत्वारिंशति योजनशतसहस्रेषु गर्भव्युत्क्रान्तिकमनुष्याणामेव उच्चारेषु वा प्रश्रवणेषु वा श्लेष्मासु वा सिङ्घाणकेषु वा वान्तेषु वा पित्तेषु वा शुक्रेषु वा शोणितेषु वा शुक्रपुद्गलपरिशाटेषु वा विगतजीवकलेवरेषु वा स्त्रीपुरुषसंगमेषु वा नगरनिर्गमनेषु वा सर्वेष्वेवाशुचिस्थानेषु अत्र समुर्च्छिममनुष्याः संमूर्च्छन्ति । अङ्गुलस्य असंख्येयभागमात्रया अवगाहनया असंज्ञिमिथ्यादृष्टिः सर्वाभिः पर्याप्तिरपर्याप्तः अन्तर्मुहूर्त्तायुष एव कालं कुर्वन्ति ।

२ निगोदपर्याप्ति बादरनिगोदपर्याप्ति च पृच्छा ? गौतम द्वयोरपि जघन्येनोप्युत्कर्षेणापि अन्तर्मुहूर्त्तायुरिति

जहन्नेण वि उक्कोसेण वि अंतोमुहुत्ताउअमिति"। अथैते सर्वे पूर्वोक्ता उत्कृष्टतो जघन्यतोऽन्तर्मुहूर्तायुषस्तत्किम्? उच्यते, मुहूर्तस्य असङ्ख्यातभेदत्वादति गाथार्थः ॥ ३८ ॥

D. C. The sūkṣma (subtle) beings, are the minute beings in the form of the elements viz Earth Water, Light, Wind, and the Vegetables (Sādhārana many-souled) beings are the living beings that have many souls in only one body The term 'Ca (and) used twice expresses addition.

Sammūrcchima Manuṣyas are those living beings that originate from the foeces, or urine, or coughed-out material or nasal secretions or vomited matter or bile or semen or blood, or, cloth saturated with semen or dead bodies or sexual intercourse with a male and a female, or cesspool of the town, or all dirty places, and the like of the embryo-born human beings in the 101 Kṣétra (places) within the 45 hundred thousand yojanas of the Manuṣya-kṣétra.

The heighest and the lowest limits of all these fall within a Muhūrta; for, a Muhūrta is divided into asaṅkhyāta parts. (38).

पूर्वोक्तद्वारद्वयं निगमयन्नाह—

ओहागणा–ऽऽउमाणं एवं संखेवओ समक्खायं।
जे पुण इत्थ विसेसा विसेस–सुत्ताउ ते णेया ॥ ३९ ॥

39 Ohāgaṇā" āumāṇam évam saṅkhévaö samakkhāyam ।
Jé puṇa ittha visésā visésasuttau té ṇéyā 39.

[अवगाहनाऽऽयुर्मानमेवं संक्षेपतः समाख्यातम्।
ये पुनरत्र विशेषा विशेष-सूत्रेभ्यस्ते ज्ञेयाः ॥ ३९ ॥

Avagāhanā āyurmanévam saṅkśepataḥ samākhyātam ।
Yé punaratra viśeṣā viśeṣasūtrébhyasté jnéyāḥ 39]

Trans. 39. In this way, the length of the body, as well as, the period of life, Have been succintly enumerated. However, the details in this matter are to be known from the Main Sources.

व्याख्या–३९–मानशब्द उभयत्र योज्यते । तत्र ओगहनेति-अवगाहन्तेऽत्रतिष्ठन्ते जीवा अस्यामित्योगाहना अवगाहना वा शरीरमानमायुर्मानं च पूर्वोक्तप्रकारेण । संक्षेपेणेति सर्वजीवाश्रयणात् सर्वेषामेकेन्द्रियादिपञ्चेन्द्रियपर्यन्तानां । समाख्यातमुत्कृष्टतया । तथा ओगाहना सर्वजघन्याऽङ्गुलासङ्ख्येय भागमात्रा । जघन्यमायुरन्तमुहूर्त्तमेव सामान्यतयोक्तं । ये पुनरोगाहनायुर्विशेषा उत्कृष्टमध्यमजघन्यप्रमाणरूपा जात्यादिविशेषाश्रयेण नोक्ताः ते विशेषसूत्रात् प्रज्ञापनोपाङ्गरूपादेरवसेया इति गाथार्थः ॥ ३९ ॥

D. C. The term māna (length) is to be construed both with body and life Avagāhanā means that in which the souls are conditioned i-e the body. The measure of body and the measure of life, are mentioned here in brief, for they pertained to all creatures in general from the One-sensed living beings to the Five-sensed beings What is declared here is rather the highest possible limit of body and life. The lowest possible limit of life is expounded here only in general terms, and of such beings as live not more than a Muhūrta. While the details regarding the highest middle and lowest limitations pertaining to the different classes and the like, are not given here, and so, they are to be understood from the special Sūtras like the Prajñāpanā Sūtra-Jivā jīvābhigama Sūtra, Brihat Saṅgrahiṇī etc

3. Existence in the Same Body

(a) Of Exéndriya Living Beings.

अथ स्वकायस्थितिद्वारं विवृणोति—

एगिंदिया य सव्वे असंखउस्सप्पिणी सकायम्मि ।
उववज्जंति चयंति य, अणंतकाया अणंताओ ॥ ४० ॥

40 Egindiyā ya savvé asaṅkha Ussappiṇī sa kāyammi ।
Uvavajjanti cayanti ya Aṇantakāyā aṇantāö 40

[एकेन्द्रियाः सर्वेऽसंख्येयोत्सर्पिण्यवसर्पिणीः स्वकाये ।
उत्पद्यन्ते च्यवन्ते चानन्तकाया अनन्ताः]॥ ४० ॥

Ekéndriyaḥ sarvé asaṅkhyéyotsarpinyavasarpinīḥ svakāyé ।
Utpadyante cyavanté ca Anantakāyā anantāḥ 40]

Trans.-40. All the One-sensed living beings originate, and die in their own bodies for (a period of time covered by) asaṅkhyéya (innumerable) Utsarpiṇis and Avasarpinis; and Ananta kāyika (Infinite-bodied) ones originate and die in their own bodies for ananta (infinite) Utsarpiṇis and Avasarpiṇīs. (40)

व्याख्या-४०-एकेन्द्रियाः सर्वे पृथिव्यप्तेजोवायवो असङ्ख्येय उत्सर्पिण्यवसर्पिण्यः स्वकाये मृत्वा तत्रैव उत्पद्यन्ते विपद्यन्ते च एतत्कायस्थितिमानं। यदुक्तं प्रज्ञापनायां स्वकायस्थित्यष्टादशेपदे-[1]" पुढविकाइए णं पुढविकायत्ताए कालओ केवचिरं होइ पुच्छा? गोयमा! जहन्नेणं अंतोमुहुत्तं उक्कोसेणं असंखिज्जाओ उस्सप्पिणिओसप्पिणीओ कालओ खेत्तओ असंखेज्जा लोगा"। इदमुक्तं भवति-असङ्ख्येयेषु लोकाकाशेषु भवति प्रतिसमयमेकैकप्रदेशापहारेण सर्वप्रदेशापहारे यावत्योऽसङ्ख्येयोत्सर्पिण्यवसर्पिण्यो भवन्ति, एवं आउतेउवाउकाइया वि। चतुर्णां कायानां पृथगभिधानं। तथा अनन्तकायिकास्ता एवोत्सर्पिण्योऽनन्ताः। यदुक्तमन्यत्राप्यागमे-[2]वणस्सइकाइयाणं पुच्छा? गोयमा! जहन्नेणं अंतोमुहुत्तं उक्कोसेणं अणंतं कालं अणंताओ उस्सप्पिणीओसप्पिणीओ कालओ खेत्तओ अणंतालोगा असंखेज्जा पोग्गलपरियट्टा आवलियाए असंखेज्जइभागे"। इयं स्थितिः सांव्यवहारिकानाश्रित्य द्रष्टव्या, असांव्यवहारिकजीवानां त्वनादिरवसेया, ततो न मरुदेव्यादिभिर्व्यभिचारः। तथा च क्षमाक्षमणः-[3]तह काल (य) ट्ठिई कालादओ विसेसे पडुच्च किर जीवे। नाणाइवणस्सइणो, जं संववहारबाहिरिया ॥ १ ॥ इति गाथार्थः ॥ ४० ॥

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१ पृथ्वीकायिकः पृथ्वीकायिकतया कालतः कियच्चिरं होइ पुच्छा? गौतम! जघन्येन अन्तर्मुहूर्तमुत्कर्षतः असंख्येया उत्सर्पिण्यवसर्पिण्यः कालतः क्षेत्रतः असंख्येया लोकाः।

२ वनस्पतिकायिकानां पृच्छा? गौतम! जघन्येन अन्तर्मुहूर्तमुत्कर्षत अनन्तं कालं अनन्ता उत्सर्पिण्यवसर्पिण्यः कालतः क्षेत्रतः अनन्ता लोका असङ्ख्येयाः पुद्गलपरावर्त्ताः आवलिकाया असङ्ख्येयतमभागः।

३ तथा कायस्थितिकालादयोऽपि विशेषान्प्रतीत्य किल जीवान्
नानादिवनस्पतीन् ये संव्यवहारबाह्याः ॥ १ ॥

D. C. All the One-sensed living beings i-e Earth, Water, Light, and Wind, die in their own body and again take birth and die in the same body for innumerable Utsarpiṇīs and Avasarpiṇīs. This is the highest limit of their staying in the same body.

What is meant is this:—The so many asaṅkhyéya utsarpiṇīs and avasarpiṇīs in which (time) the asaṅkhyéya spaces are completely emptied in the manner of removing one at a certain interval, make up the time during which the Ekéndriya beings stay in the same embodiment.

The mention of the remaining four kinds of beings is separate.

In the case of the ananta-Kāyikas the time of duration is so many ananta utsarpinīs.

This limitation should be applied to those beings who are in the usual course of birth and death.

A-sāmvyavahārika Jīvas i-e beings who have not come into the general course of life and death, are existing from times immemorial.

It may be noted that Anantakāyika jīvas are Sādhāraṇa Vanaspatikāyas. (40)

(b) Of Vikaléndriya and Pañcéndriya jīvas.

इत्युक्तमेकेन्द्रियाणां स्वकायस्थितिद्वारं, अथ विकलादीनां स्वकाय-स्थितिद्वारं निरूपयन्नाह—

संखिज्जसमा विगला सत्तट्ठभवा पणिंदितिरिमणुआ ।
उववज्जन्ति सकाए नारय देवा य णो चेव ॥ ४१ ॥

41 Saṅkhijja samā vigalā sattsṭṭha bhavā paṇindi tiri maṇuā ।
Uvavajjanti sa-kāe nārya dévā ya no céva 41

[सङ्ख्येयसमान् विकला सप्ताष्टभवान पञ्चेन्द्रियतिर्यग्मनुष्याः
उत्पद्यन्ते स्वकाये नारका देवा न चैव ॥ ४१ ॥

41 Sańkhy éyasamān vikālah saptastabhavān pancéndriya tiryag manusyāh.

Utpadyanté svakāyé nārakā dévā na caiva. 41]

Trans 41. The Vikaléndriyas (beings with deficient sense-organs) take birth in their own body for sańkhyéya years. (and) the Five-sensed lower animals and human beings (originate in their own body) for seven or eight existences (While, the Nārakas (hellish beings, and the Dévas (celestial beings) do not at all (originate in the same embodiment.) 41

व्याख्या–४१–सङ्ख्यातसमाः सङ्ख्यातवर्षसहस्राः "विगलाइए वाससहस्ससंखेज्ज त्ति" पञ्चसङ्ग्रहवचनात् विकलाः स्वकाये उत्पद्यन्ते। तथा संज्ञिनः पर्याप्ताः पञ्चेन्द्रियतिर्यङ्मनुष्याः सप्ताष्टौ भवाः। तत्र सप्तभवाः सङ्ख्येयवर्षायुषोऽष्टमस्तत्वसङ्ख्यातवर्षायुरेवातथा हि–पर्याप्त संज्ञिमनुष्याख्यं संज्ञिपञ्चेन्द्रियतिर्यञ्चो वा निरंतरं यथा सङ्ख्य सप्तनरभवांस्तिर्यग्भवांश्चानुभूय यद्यष्टमे भवे भूयस्तेष्वेवोत्पद्यन्ते, ततो नियमाद् असङ्ख्यातायुष्कश्च मृत्वा सुरेष्वैवोत्पद्यते. ततो नवमोऽपि नरभवस्तिर्यग्भवो वा, परं निरन्तरं न लभ्यते। अष्टभवेषूत्कर्षतः कालमानं त्रीणि पल्योपमानि पूर्वकोटीपृथक्त्वाधिकानि, जघन्या तु सर्वत्रापि कायस्थितिरन्तर्मुहूर्त्तमिति। नारकदेवाश्च स्वकाये नोत्पद्यन्ते। इति गाथार्थः ॥ ४१ ॥

D. C. The term ' sańkhyātasamāh ' means a thousand samkhyāta years, For so many years, the Vikaléudriyas i e. one–two–three and four-sensed beings originate in the same embodiment.

The limitation for the Five-sensed beings–The Tiryancas and the Manusyas have seven or eight existences. In this connection, it must be nöted that the seven births relate to the beings whose duration of life is sańkhyāta years while the eighth existence belongs to, those only, whose highest limit of living, is a-sańkhyata years.

To explain:--If the human beings or the lower animals, after finishing seven births without any break, re-originate in the very same embodiment for the eighth time, they have definitely originated in the class of beings whose highest limit of life, is a saṅkhyāta years; and an a-saṅkhyātāyuṣka re-generates in the class of gods. Then even, the ninth birth may be in the same animal or human species, but not constant.

In the case of those who have eight births in the same class the highest limit of living is, three (3) Palyopamas to more than two (2) to nine (9) crores of Pūrvs; the lowest limit falling within a Muhūrta in the case of all.

Lastly, the Nārakas (denizens of hell), as well as, the Dévas (celestial beings) do not re-birth at all in the same body. 41

Now, comes the discussion about Prāṇas (vital airs).

Prāṇas

(a) Prāṇas of Ekéndriya and Vikaléndriya Jīvas.

इत्युक्तं स्वकायस्थितिद्वारं, अथ प्रक्रमात्केषां कति प्राणास्तद्गाथाद्वयेन दर्शयन्नाह—

दसहा जियाण पाणा इंदिउसासाउजोगबलरूवा ।
एगिंदिएसु चउरो विगलेसु छ सत्त अट्ठेव ॥ ४२ ॥
असन्निसन्निपंचिंदि--एसु नव दस कमेण बोद्धव्वा ।
तेहिं सह विप्पओगो जीवाणं भण्णए मरणं ॥ ४३ ॥

42 Desahā jiyāṇa pāṇā indi-usāsa-āyu-joga-bala-rūvā,
Egindiésu cauro Vigalésu cha satta aṭṭhéva 42

43 Asanni-sanni pancindiésu nava dasa kraméṇa bodhdhavvā,
Téhim saha vippaögo jīvāṇam bhaṇṇaé maraṇam 43

[दशधा जीवानां प्राणाः इन्द्रियोच्छवासायुर्बलरूपाः ।
एकेन्द्रियेषु चत्वारो विकलेषु षट् सप्त अष्टैव ॥ ४२

असंज्ञिसंज्ञि पञ्चेन्द्रियेषु नव दस क्रमेण बोधव्याः ।
तैः सह विप्रयोगो जीवानां भण्यते मरणम् ॥ ४३ ॥

42 Daśadhā jīvānām prāṇāḥ indriyocchvāsāyu-r-balarūpāḥ ।
Ekéndriyéṣu catvāro Vikaléṣu ṣaṭ sapta aṣṭaiva 42

43 A-sañjni sāñjni pañcéndriyéṣu nava daśa kraméṇa bodhavyāḥ ।
Taiḥ saha viprayogo jīvānām bhaṇyaté maraṇam 43]

Trans. 42. 43 The prāṇas (vital airs) of the living beings are ten-fold in the form of 5 Indriyas (senses) 6 Breathing 7 Life-limit 8 Mind 9 Speech, and 10 Kāyabala (strength). In the one-sensed beings (they are) four; in Vikaléndriyas (beings with deficient sense-organs) they are six, seven, and eight, indeed. Nine and ten (vital airs) are to be understood respectively for the a-sañjni (unconscious) and the sañjni (conscious) five-sensed beings. Separation from these (vital airs), is said to be the death of the living beings 42-43.

व्याख्या-४२-४३-दशधा दशप्रकारा जीवानां प्राणाः। ते के? पूर्वं पञ्चेन्द्रियाणि-स्पर्शनरसनघ्राणचक्षुःश्रोत्ररूपाणि । तथोच्छ्वासशब्देन अविनाभावित्वात् निःश्वासोऽपि गृह्यते । तत उच्छ्वास-निःश्वासरूप एकः प्राणः आयुश्च प्राग्व्यावर्णितस्वरूपं तथा त्रयाणां मनो-वाक्-कायलक्षणानां योगानां बलरूपा इत्येते दशप्राणाः। अस्यां व्याख्यायामयं पाठो ग्राह्यः "इंदि उसासाउजोगबलरूवा त्ति"। अथवा योगाः पूर्वोक्ता एव बलग्रहणेनायुर्बलं, शेषं तथैव । अथ केषां कति प्राणास्तदाह-एकेन्द्रियेषु पृथिव्यादिषु चत्वारः प्राणाः स्पर्शनेन्द्रियोच्छ्वासायुः कायबलरूपाः। द्वीन्द्रियेषु चत्वारस्त एव वाग्बलरसनेन्द्रिययुताः षट् प्राणा भवन्ति । तथा त्रीन्द्रियेषु षट् प्राणास्त एव घ्राणेन्द्रियान्विताः सप्त भवन्ति । तथा चतुरिन्द्रियेषु सप्तैव चक्षुरिन्द्रियसहिताः अष्टौ प्राणा भवन्ति । तथा असंज्ञिपञ्चेन्द्रियेषु अष्टौ त एव श्रोत्रेन्द्रिययुता नव प्राणा भवन्ति । तथा संज्ञिपञ्चेन्द्रियेषु नव त एव मनोयुक्ता दश

माणा भवन्ति। तैः सह विप्रयोगे जीवानां मरणं भण्यते। इति गाथाक्षरार्थः। तथा असंज्ञिसंज्ञिनोर्विशेषो निर्दिश्यते। तद्यथा-संज्ञाऽस्यास्तीति संज्ञी, न संज्ञी असंज्ञी, तत्र असंज्ञिनः पृथिव्यादयः संमूर्छिमपञ्चेन्द्रियान्ताः। इतरे संज्ञिनः पञ्चेन्द्रिया मनः पर्याप्त्यापर्याप्ताः। ननु प्रज्ञापनायामेकेन्द्रियादीनामपि आहार १ भय २ मैथुन ३ परिग्रह ४ क्रोध ५ मान ६ माया ७ लोभ ८ ओघ ९ शोक १० रूपा दश संज्ञा उक्ताः ततस्तेऽपि संज्ञिनः? उच्यते--दशविधाऽपीयमोघसंज्ञारूपत्वात्स्तोका तथा मोहोदयजन्यत्वादशोभनाऽतो नानया संज्ञाऽधिकारः, किंतु महत्या शोभनया च विशिष्टज्ञानावरणीय कर्मक्षयोपशमजन्यया मनोज्ञानसंज्ञया चेति। तथाऽमुमेवार्थं भगवान क्षमाश्रमण आह-[1]"जइ सन्ना संबंधेण, सन्निणो तेण सन्निणो सव्वे। एगिंदियाइयाण त्ति, जं सन्ना नाहिगार घिप्पइ य त्ति"। अथवा संज्ञा त्रिविधा दीर्घकालिक्युपदेशेन १ हेतुवादोपदेशेन २ दृष्टिवादोपदेशेन ३ च। तत्र यः सुदीर्घकालमतीतमर्थं स्मरति, भविष्यच्च वस्तु चिन्तयति कथं नु कर्त्तव्यमिति त्रिकालविषया संज्ञा यस्य स प्रथमसंज्ञी। यदुक्तं-[2]इह दीहकालिगी कालिगि ति सन्ना जया सुदीहंपि। संभरइ भूयमेस्सं, चिंतेइ य कह णु कायव्व?॥ १॥ इति तथा यः संचिन्त्येष्टानिष्टेषु छायातपादिवस्तुषु स्वदेहपालनाहेतोः प्रवृत्तिनिवृत्ती विधत्त सा द्वितीया संज्ञा, तद्वान् द्वितीयसंज्ञी। यदाह-[3]जे पुण संचिंतेउं इट्ठाणिट्ठेसु विसयवत्थूसुं। वट्टंति नियत्तंति य सदेहपरिपालनाहेउं॥ १॥ पायेण संपए च्चिय कालम्मि नयाइ (वि) दीहकालन्ना (न्नू)। हेऊवएससन्नि, णिचिट्ठा हुंति हु अस्सण्णी" ॥ २॥ तृतीयस्तु संज्ञी सम्यग्दृष्टिरेव, शेषास्त्वसंज्ञिनः हिताहितप्राप्तिपरिवर्जन

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१ यदि संज्ञासंबन्धेन सञ्ज्ञिनस्तेन संज्ञिनः सर्वे। एकेन्द्रियादिका नामपि यत्संज्ञा दशविधा भणिता ॥ १॥ स्तोका न शोभनाऽपि च। या संज्ञा (तया) नाधिकारः गृह्यते च।

२ इह दीर्घकालिकी कालिकीतिसंज्ञा यथा सुदीर्घमपि।
संस्मरति भूतमेष्यतं चिन्तयति च कथं नु कर्त्तव्यम्॥ १॥

३ ये पुनः संचिन्त्येष्टानिष्टेषु विषयवस्तुषु।
प्रवर्त्तन्ते निवर्त्तन्ते च स्वदेहपरिपालन हेतोः॥ १॥

प्रायेण सांम्प्रत एव काले न चापि दीर्घकालज्ञः।
हेतुवादोपदेश संज्ञिनः निश्चेष्टा भवन्ति असंज्ञिनः॥

संज्ञिलक्षणसंज्ञिसाध्यप्रयोजनाकरणात् । उक्तं च-[1]"सम्मदिट्ठी सण्णी संते णाणे खओवसमयम्मि । असन्नी मिच्छत्ती दिट्ठिवाओवएसेणं" ॥ १ ॥ अथैतासां मध्ये कस्य जन्तोः का संज्ञा भवतीति व्यक्ताभ्यां क्षमाश्रमणगाथाभ्यामेव प्रदर्शयति, तथाहि-[2]"पंचण्ह मू (मो) ह सन्ना, हेऊ सन्ना बिइंदियाईणं । सुरनारयगब्भुब्भवजीवाणां कालिगी-सन्ना ॥ १ ॥ सन्ना सम्मद्दिट्ठीण, होइ इह दिट्ठिवाउ सुयनाणं । मइवावारविमुक्काण, सन्नाईया (या) उ केवलिणो ॥ २ ॥" इत्यसंज्ञिसंज्ञिविशेषमभिधाय पुनः सूत्तोक्तमेवान्यक्रमेण प्राणास्वरूपं व्यनक्ति, यत उक्तम्-पञ्चेन्द्रियाणि त्रिविधं बलं च, उच्छ्वासनिःश्वासमथान्यदायुः । प्राणा दशैते भगवद्भिरुक्ता एषां वियोगीकरणं तु हिंसा ॥ १ ॥ इति गाथाद्वयार्थः ॥ ४२-४३ ॥

D. C. The term Ucchvāsa means breathing out and Niḥśvāsa means breathing in. The Prāṇas (vital airs) of the living beings are of ten kinds, viz. 1 Sense of Touch 2. Sense of Taste 3. Sense of Smell 4. Sense of Sight 5. Sense of Hearing 6. Breathing 7. Āyu (Limit of Life), 8 Strength of Mind 9 Strength of Speech, and 10. Strength of Body.

The commentator explains the term "Yoga" in two ways. (1) The three types of strength viz of mind, speech and of body. Or (2) The word 'yoga,' may be disconnected with the word 'bala' which latter may be connected with āya or life. In this case also, the yogas are of mind, apeech and body. The first alternative seems to be preferable.

१ सम्यग्दृष्टयः संज्ञिनः सति ज्ञाने क्षायोपशमिके ।
असंज्ञिनः मिथ्यात्विनः दृष्टिवादोपदेशेन ॥ १ ॥

२ पञ्चानां ओघसंज्ञा हेतुसंज्ञा द्वीन्द्रियादीनाम् ।
सुरनारकगर्भोद्भवजीवानां कालिकी सज्ञा ॥ १ ॥

संज्ञा सम्यग्दृष्टीनां भवतीह दृष्टिवादः श्रुतज्ञानम् ।
मतिव्यापारविमुक्ताः सञ्ज्ञातीताः केवलिनः ॥ २ ॥

The details are given in the following table.

Table

Kinds of Living Beings	Prāṇas	In the form of:-
1 One-sensed Beings	4	Touch, Breath, Life, and Bodily Strength
2 Two-sensed Beings	6	Touch Breath Life Bodily Strenth + Sense of Taste
3 Three-sensed Beings	7	Do + Sense of Smell
4 Four-sensed Beings	8	Do + Sense of Sight
5 Mind-less Five-sensed Beings	9	Do + Sense of Hearing
6 Conscious Five-sensed Beings	10	Do + Mind

Loss of these Prāṇas means Death. That is to say, if the being concerned posseses none of the prescribed vital airs at all, he is said to be dead. Thus, death is nothing but the loss of connection with the Prānas.

Sañjni=One having Sañjnā or Consciousness or mind.

A-sañjni has no consciousness or mind. All the living beings beginning with Ekéndriya jīvas and ending with Sammûrcchima Pañcéndriyas are a-sañjni (un-conscious or mindless beings. The others i-e Garbhaja Pañcéndriya beings that have been perfect with the acquision of mind are sañjni (having consciousness).

In the Prajnāpanā Sûtra, the one-sensed and the like also; are declared to possess the following ten (10) Sañjñas viz 1 Ahāra (food) 2 Bhaya (fear) 3 Parigraha (belongings) 4 Maithuna (sexual intercourse) 5 Krodha (anger) 6 Māña (pride) 7 Māya (deceit) 8 Lobha (greed) 9 Ogha, and 10. Śoka (sorrow). In that list, however the ninth is 'Ogha' sañjnā

So, it is vain. Again, being the incitor of Mohaḥ (infatuation) etc, it is not good. It does not deserve to be called a sañjnā

Or, sañjnā is of three kinds viz 1 Dîrghakālikī 2 Hétuvāda and 3 Dṛṣṭivāda.

A being possessing Dīrgha-kālikī sañjñā remembers past events, thinks about whatever is desirable and thinks over how it is to be done A being possessing Hetuvāda sāñjñā having thought over what is agreeable and what is disagreeable goes to or retires from shade or heat for the protection of his body.

A being possessing Dṛṣṭivada sañjnā is always a Samyagdriṣṭi jîva.

Gods, Nārakas, and Garbhaja embryo born) beings have Kālikī Sañjnā

Two-sensed, three sensed and four-sensed beings have Hétuvada sañjnā.

Samyag-driṣṭi jivas have Dristivāda sañjnā

Kévalins are free from sañjnā and free from the activities of Mati Jñāna

सर्वजीवप्राणद्वारमभिधाय क्रमप्राप्तमपि योनिद्वारमुपरिष्टाद्वक्ष्यति ततोऽत्र संसारे स्वरूपग्राहकजीवस्वभावं व्याकुर्वन्नाह—

एवं अणोरपारे संसारे सायरम्मि भीमम्मि ।
पत्तो अणंतखुत्तो जीवेहिं अपत्तधम्मेहिं ॥ ४४ ॥

44 Evam aṇorapāré saṁsārê sayarammi bhīmammi ।
Patto aṇantakhutto Jivéhim apattadhamméhim 44

[एवमनारपारे संसारे सागरे भीमे ।
प्राप्तोऽनन्तकृत्वं एवं [प्राणवियोगः] जीवैरप्राप्तधर्मैः ॥ ४४ ॥

Evamanārapāré saṁsāré sagare bhīmé ।
Praptoʼanantakritvam evam (prāṇa viyogāḥ) jīvairapāptadharmah 44]

Trans. 44. In the dreadful ocean in the form of beginning-less and endless Saṁsāra (transmigration) thus, is acquired (death) for innumerable times by the beings who have not accepted Dharma (piety). 44.

व्याख्या–४४–एवमिति प्राणवियोगलक्षणेन अणोरपारेऽप्राप्तपर्यन्ते दुस्तरत्वात्संसारे सागरे इव शब्दलोपात्समुद्रोपमेयत्वेन भीमे–रौद्रे जन्मजरा-मरणरोगशोकादिभिः कारणभूतैः प्राप्तमुपलक्षणान्मरणं । " अणंतखुत्तो त्ति " अनन्तशोऽनन्तवारान । के ? जीवैः । कीदृशैः ? अप्राप्तजिनधर्मैरिति ॥ उक्तं च–कोटिशो विषयाः प्राप्ताः, संपदश्च सहस्रशः । राज्यं तु शतशः प्राप्तं न तु धर्मः कदाचन ॥ १ ॥ इति गाथार्थः ॥ ४४ ॥

D. C The Saṁsāra or mundane existence is compared here to an ocean due to the difficulty or impossibility of crossing it. The jīvas attain to the metaphorical deaths caused by birth, old age, death, disease etc.

Anantaśaḥ–for endless times. The beings here talked of are those that that have accepted the Jaina Dharma.

Yoni–dvāra

क्रमप्राप्तं योनिद्वारमभिधित्सुराह—

तह चउरासी लक्खा संखा जोणीण होइ जीवाणं ।
पुढवीइण चउण्हं, पत्तेयं सत्तसत्तेव ॥ ४५ ॥

45 Taha caurāsī lakkhā saṁkhā jonīna hōi jīvāṇam ।
Pudhavīiṇa cauṇham pattéyam satta sattéva 45

[तथा चतुरशीतिर्लक्षाः संख्या योनीनां भवति जीवानाम् ।
पृथिव्यादीनां चतुर्णां प्रत्येकं सप्त सप्तैव ॥ ४५ ॥

Tathā caturaśīti–r–lakṣāḥ saṅkhyā yonīnām bhavati jīvānām ।
Prithivyādīnām caturṇām pratyékam sapta saptaiva 45]

Trans. 45. Similarly, the number of yonis (or places, of origination) of the living beings, is eighty four hundred thousand

(8400000). (But) in the case of the four (elements), such as Prithvi (earth) Water etc it is seven hundred thousand (700000) for each. 45

व्याख्या–४५–इह योनिरिति कः शब्दार्थः ? पूर्वं तदुच्यते–यु मिश्रणे, युवन्ति तैजसकार्मणशरीरवन्तः सन्तः औदारिकादिशरीर मायोगयपुद्गलस्कन्ध-समुदायेन मिश्रीभवन्त्यस्यामिति योनिरुत्पत्तिस्थानं, औणादिको निःप्रत्ययः। तथेति गणनाद्धारमकारेण चतुरशीतिर्लक्षा योनीनां। विभक्तिव्यत्ययया तृतीयार्थे प्रथमा। सङ्ख्यया। केषां ? जीवानां। द्वितीयार्थे सप्तम्यर्थे वा षष्ठी। इति सामान्यतयाऽभिधाय विशेषं दर्शयति–पृथिव्यप्तेजोवायुषु चतुर्षु प्रत्येकं सप्त सप्त लक्षा इति गाथाक्षरार्थः ॥ ४५ ॥

D. C. The word 'yoni' comes from the root 'yu' to join or mix. A place where the Taijasa and Kārmaṇa bodies mix with aggregates of the Pudgala and Skandhas suitable for Audārika and other bodies, is called a yoni So, in short, it is the place of origination.

Due to transmutation of cases, the Nominative is used for the Instrumental; so saṅkhya saṅkhyayā. The Genetive in 'Jivānāṁ' is used for the Accusative or the Locative.

After the general statement is over, the particular statement declares that each of the four elements viz the Earth, the Water, the Light, and the Wind, have got seven hundred thousand (700000) yonis as under:—

	Elements	Yonis
1	Prithvikāya	7,00,000
2	Ap Kāya	7,00,000
3	Téjas Kāya	7,00,000
4	Vāyu Kāya	7,00,000

(b) Yonis of the Rest of the Living Beings

इत्येतावताऽष्टाविंशतिर्लक्षा योनीनामुक्ताः अन्यासां योनीनां स्थान-विशेषं गाथाद्वयेन दर्शयन्नाह—

दस पत्तेयतरूणं चउदस लक्खा हवंति इयरेसु ।
विगलिंदियाण दो दो, चउरो पंचिंदितिरियाणं ॥ ४६ ॥

46 Dasa Patétya-tarūṇam caudasa lakkhā havanti iyarésu, ।
Vigalindiyāṇa do do, cauro pañcindi-tiriyāṇam. 46

चउरो चउरो नारय-सुरेसु मणुआण चउदस हवंति ।
संपिंडिया उ सव्वे, चुलसी लक्खा उ जोणीणं ॥ ४७ ॥

47 Cauro Cauro Nāraya Surésu Maṇuāṇa caudasa havanti ।
Saṁpiṇidyā u savvé Culasī lakkhā u joṇīṇam 47

[प्रत्येकतरूणां चतुर्दश लक्षा भवन्ति इतरेषु ।
विकलेन्द्रियेषु द्वे द्वे चतस्रः पञ्चेन्द्रियतिरश्चाम् ॥ ४६ ॥

Pratyéka-tarūṇām catur-daśa lakṣā bhavanti itaréṣu ।
Vikaléndriyéṣu dvé dvé catasraḥ Pancéndriya tīraścām 46

चतस्रश्चतस्रो नारकसुरेषु मनुष्याणां चतुर्दश भवन्ति ।
संपिण्डिताश्च सर्वे चतुरशीतिर्लक्षास्तु योनीनाम् ॥ ४७ ॥

Catasraścatasro Nāraka-Surésu Manuṣyāṇām caturdaśa bhavanti ।
Saṁpiṇḍitāśca sarvé Caturaśīti-r-laksāstu yonīnām 47]

Trans. 46-47 In the case of One-souled Vegetables the originating places are ten hundred thousand (1000000) while in the case of the rest viz the Many-souled Vegetables they are fourteen hundred thousand (1400000) For the beings with deficient sense organs (the originating places) are two hundred thousand (200000) for each (class); (while) there are four hundred thousand (400000) yonis in the case of five-sensed lower animals. For the Nārakas and the Dévas, (they are) four hundred thousand

(400000) for each; and in the case of human beings (they) are fourteen hundred thousand (1400000)

However, All these added together come to be eightyf-our hundred thousand (8400000) of yonis (46-47)

व्याख्या-४६-४७-सप्तम्यर्थे षष्ठी। प्रत्येकतरुषु दश योनिलक्षाः। इतरेषु सूत्रत्वात्कायग्रहणेन वा पुंस्त्वं। साधारणवनस्पतिषु चतुर्दशलक्षा योनयो भवेयुः। तथा विकलेन्द्रियेषु द्वित्रिचतुरिन्द्रियेषु द्वे द्वे लक्षे भवेतां। तथा पञ्चेन्द्रियतिर्यक्षु चतुर्लक्षा योनीनां भवेयुः ॥ ४६ ॥

तथा चतस्रश्चतस्रो लक्षा योनयो नारकेषु सुरेषु। समासेन विभक्ति-लोप। तथा मनुष्येषु चतुर्दश लक्षा योनयः। तुः पूरणार्थे। चः समुच्चये। एवं संपिण्डिताः एकराशीकृताः। 'सव्वे त्ति' प्राकृतत्वाल्लिङ्गव्यत्यये सर्वाश्चि-तुरशीतिर्लक्षा योनीनां भवन्ति। इति निर्दिष्टं योनिद्वारमिति गाथार्थः ॥ ४७ ॥

D. C. Pratyèka-tarūṇām-The Genetive is used for the Locative. The term 'itara' means the rest i.e. the other type of vegetables viz. the Sādhāraṇa or Many-souled vegetables. The Viklaéndriyas are the Two-sensed beings, the Three-sensed beings, and the Four-sensed-beings The word 'tu' is used in the sense of completion, while 'ca' signifies addition. Saṁpiṇḍi-tāḥ-gathered or collected or added together.

The particulars can be put in a tabular form, thus:—

Table

Kind of Beings		Number of Originating places
1	Prithvîkāya	7,00,000
2	Ap Kāyā	7,00,000
3	Téjas Kāya	7,00,000
4	Vāyu Kāya	7,00,000
5	Pratyéka Vanspati Kāya	10,00,000
6	Sādharaṇa ,,	14,00,000
7	Two-sensed Beings	2,00,000
8	Three-sensed Beings	2,00,000

9	Four-sensed Beings	2,00,000
10	Dévas (deities)	4,00,000
11	Nārakas (Infernal Beings)	4,00,000
12	Five-sensed Tiryancas	4,00,000
13	Human Beings	14,00,000
		84,00,000

In all, there are eighty-four hnndred thousand (84,00,000) yonis (originating places) of living beings.

Here ends the discussion about the yonis. Now the Sūtrakāra describes the peculiarities regarding the bodies etc. of the Siddhas or the Accomplished or the Perfect Souls, that were referred to in the second Gāthā

CHAPTER IV.

The Siddhā-tmā

तथेह ग्रन्थे पूर्वं ग्रन्थकारेण आदौ द्वितीयगाथायाः पूर्वार्द्धे जीवानां भेदकथने प्राक् सिद्धस्वरूपं दर्शितं, तत्तेषामव्ययत्वान्निष्ठितार्थत्वात्सांसारिककृत्यानुपयोगित्वात्प्राक् सिद्धानां पञ्चदशभेदव्यावर्णनप्रस्तावेऽपि शरीरादिविशेषो न दर्शितः, तद्विचित्रगतिकत्वात्सूत्रस्येति, इह तं व्यावर्णयन्नाह—

सिद्धाण नत्थि देहो न आउकम्मं न पाणजोणीओ ।
साइअणंता तेसिं, ठिई जिणिंदागमे भणिया ॥ ४८ ॥

48 Siddhāṇa natthi dèho na āukammam na pāṇa joṇīo ।
Sāiaṇantā tésim ṭhii Jiṇindāgamé bhaṇiyā 48

[सिद्धानां नास्ति देहो नायुःकर्म न प्राणयोनयः ।
साद्यनन्ता तेषां स्थिति–र्जिनेन्द्रागमे भणिता ॥ ४८ ॥

Siddhānām nāstidého nāyuḥkarmana prāṇayonayaḥ
Sādyanantā tésām sthiti-r-Jinendrāgamé bhaṇitā 48]

Trans:—The Siddhas (Accomplished ones-Perfect ones) possess no body, no duration of Life, or Karmas (actions), and no vital airs as well as, originating places. Their state is decla-

red as with a beginning and (but) without an end in the Scriptures of the Jinéndras.

व्याख्या–४८–सिद्धानां नास्ति देहः। यत उक्तं श्रीआचाराङ्गे–[1]सिद्धाणं इगतीसगुणा पण्णत्ता, तं जहा–गोयमा? से न दीहे १ न हस्से २ न वट्टे ३ न तंसे ४ न चउरंसे ५ न परिमण्डले ६ न लोहिए ७ न हालिद्दे ८ न सुक्किल्ले ९ न किण्हे १० न नीले ११ न दुरभिगंधे १२ न सुरभिगंधे १३ न तित्ते १४ न कडुए १५ न कसाइल्ले १६ न अंबिले १७ न महुरे १८ न कक्खडे १९ न मउए २० न गुरुए २१ न लहुए २२ न सीए २३ न उण्हे २४ न निद्धे २५ न लुक्खे २६ न कायसंगे २७ न रुहे २८ न इत्थी २९ न पुरिसे ३० न पुंसए ३१ इत्येकत्रिंशत्सिद्धगुणाः। अत्र सूत्रव्याख्या–आश्रयाश्रियिणोरभेदाद्यस्माद्देहो न, अत एवायुरपि न, यस्मादायुर्न अत एव मरणमपि न। ततो निमित्तनिमित्तवतोरभेदात्तस्यापि कर्माणि न,बन्धोदयोदीरणासत्तानामभावात्। यतः कर्माणि न अत एव प्राणा योनयोऽपि न, पुनः संसारेऽनुत्पादात् अथ तेषां स्थितिं व्याचष्टे। ततस्तेषां सिद्धानां।स्थितिः कीदृशी? सादिरनन्ता। यतस्तत्रोत्पत्तिकालात्सादिः ततश्चवनाभावादनन्तैव। यदुक्तं शक्रस्तवे–[2]"सिवमयलमरुअमणंतमक्खयमव्वाबाहमपुणरावित्ति सिद्धिगइनामधेयं ठाणं संपत्ताणं" इति वचनात् जिनेन्द्रागमे। स्थितिर्भणिता प्रोक्ता। यथा संसारिणां जीवानां प्राणयोन्यायुःकर्मस्थित्यादयस्तथा सिद्धानां न भवन्तीति गाथार्थः ॥४८॥

१ सिद्धानामेकत्रिंशद्गुणाः प्रज्ञप्ताः तद्यथा-गौतम? स नदीर्घ, न हस्व, न वृत्तः, न त्र्यस्रः, न चतुरस्रः, न परिमण्डलः, न लोहितः, न हारिद्रः न शुक्लः, न कृष्णः, न नीलः, न दुर्गन्धः, न सुरभिगन्धः, न तिक्तः, न कटुकः, न कषायः, नाम्लः, न मधुरः, न कर्कशः, न मृदुः, न गुरुः, न लघुः, न शीतः, नोष्णः, न स्निग्धः, न रूक्षः, न कायसङ्गः, न रोहकः, न स्त्रीः, न पुरुष, न नपुंसकः।

२ शिवमचलमरुजमनन्तमक्षयमव्याबाधमपुनरावृत्तिसिद्धिगतिनामधेयं स्थानं संप्राप्तेभ्यः

D. C. Due to the lack of the distinction between the resort and the resorted, Siddhas do not possess a body. Where there is no body, no question either of duration of life or death or of the seven Karmas (actions) can arise at all. Similarly, when there are no Karmas (actions), there does not ensue the question of re-birth in the mundane life, and, therefore, there cannot be any vital airs or originating places in their case But, then, what about their condition ? They have a beginning, for there is a time of their origination. But they have no end for there is no possibility of their stumbling or falling down from there

This peculiarity of their state is proclaimed in the Śakra-stava of the Jaina Āgamas (Scriptures). In a word, what is meant is this, have that the Siddhas no body, and hence there are no vital airs, no ortginating places no births and rebirths, no life-limit, no Karmas, and no other conditions in the case of the Siddhas, as are inevitable in the case of the Samsāri (transmigrating) souls 48.

इत्येतावता सिद्धानां स्वरूपमभिधाय पुनः संसारिणां जीवानां स्वभावं व्याकुर्वन्नाह—

काले अणाइनिहणे जोणीगहणम्मि भीसणे इत्थ ।
भमिया भमिहिंति चिरं जीवा जिणवयणमलहंता ॥ ४९ ॥

49 Kāle aṇāinihaṇé jonigahaṇammi bhīsaṇé ittha ।
Bhamiyā bhamihinti ciram jīvā jiṇa-vayanamalahantā 49

[काले अनादिनिधने योनिगहने भीषणेऽत्र ।
भ्रान्ता भ्रमिष्यन्ति चीरं जीवा जिनवचनमलभमानाः ॥ ४९ ॥

Kālé anādinidhané yonigahané bhīṣaṇé' atra,
Bhrāntā bhramiṣyanti cīram jīvā jina-vacanamalabhamānāḥ 49]

Trans. 49. The living beings who have not reached or accepted the words (i-e the advice) of the Jinas, have rambled (and) will ramble for a long time through the beginningless and endless time in the fierce (world) strimming with originations 49

व्याख्या-४९-काले ऽतीतानागत लक्षणे वर्त्तमानस्यैकसामयिकत्वात्स्व-ल्पत्वान्नात्र विवक्षितं (सत्त्वं) कथंभूते काले ?-अनादिनिधनेऽनाद्यपर्यवसिते। तथा पुनः कथंभूते ? " जोणीगहणम्मि भीसणे त्ति " चतुरशीतिलक्षयोनिग्रहणे तत्तदाश्रयणेनानवस्थानात्। अथवा कीदृशे संसारे ? योनिगहने-उपलक्षणा-दुत्पत्ति विपत्तिरोगशोकादिभिर्गहने विचित्रकर्मगत्याऽतिगुपिले जीवानां कर्म विपाककारणभूतत्वाद्भीषणे-भयकारिणि तस्मिन्नधिकरणभूते जीवा भ्रान्ता भ्रमिष्यन्ति चिरं-प्रभूतं कालं। कीदृशाः सन्त ? जिनवचनं-भगवद्वचनं हितो-पदेशमलभमानाः-अप्राप्नुवन्तः। तथा क्वचिदित्यपि पाठः-" भमिया भमंति भमिहिंति त्ति " तत्र त्रिकालाश्रयणेन धातोरर्थविशेषो ज्ञेय इति गाथाक्षरार्थः ॥ ४९ ॥

D C. Time includes the Past and the Future The Present may not be considered here, as it is brief This time has no commencement nor is it to end at any time.

'Yonigahana' may be construed either with the time or with the world. With the time, it would mean 'Caught by the many eighty four hundred thousand existences". With the world or rather mundane existence it means one which is confused or intrigued (gahané) with births, deaths diseases, sorrow, and the like.

The Saṁsāra is fierce; because it is the cause of the results of previous actions. In such a place, the living beings have wandered in the past and will (surely wander in the future for a long time being confused in these intricacies till they secure (and execute) the auspicious advice of the Divine One.

Some read "Bhamiyā bhamanti bhamihinti." The v.l. also is alright, For, here, all the times (including the present) are considered 49.

· Now, comes a concluding Couplet

अथ ग्रन्थकारः सम्यग्ज्ञानाद्धर्मफलं विधेयं चाविष्कुर्वन्ग्रन्थमुपसंहर्तुं शिक्षारूपं स्वनामगर्भितं च सूत्रं व्याख्यानयन्नाह—

ता संपइ संपत्ते, मणुअत्ते दुल्लहे सम्मत्ते ।
सिरिसंतिसूरिसिट्ठे, करेह भो ? उज्जमं धम्मे ॥ ५० ॥

50 Tāsampai sampatte manuatté dullahé sammaté।
Siri Santi sūri sitthé karéha bho ujjamam dhammé. 50

तत् सम्प्रति संप्राप्ते मनुष्यत्वे दुर्लभेऽपि सम्यक्त्वे ।
श्रीशान्तिसूरिशिष्टे कुरुत भो! उद्यमं धर्मे ॥ ५० ॥

Tat samprati samprāpté manuṣyatvé durlabhé'pi samyaktvé ।
Śrī Śānti Sūrisiṣṭé kuruta bho! udyamam dharmé 50]

Traus. 50. Therefore, O Devout Persons! Now when you have obtained Manuṣyatva (human-ness), and even the rare Samyaktva (Right Belief), labour upon the Dharma promulgated by the Reverd Ones possessing wealth (of Knowledge) and quietitude [or instructed by the glorious Śānti Sūri.] 50.

व्याख्या–५०–तावद् भो भव्याः ! साम्प्रतं मनुजत्वे दशभिर्दृष्टान्तैर्दुर्लभे संप्राप्ते तत्रापि सम्यक्त्वे अचिन्तितफलप्रदे चिन्तारत्नप्राये । चकारात्सम्यग्ज्ञानचारित्रे । संप्राप्तशब्दो मनुजत्वसम्यक्त्वयोरुभयत्र संबध्यते । ततश्चिन्तारत्नमिव प्राप्ते सम्यक्त्वे । यत्करणीयं तदाह–धर्मे उद्यमं कुरुत । किंविशिष्टे ? “ सिरिसंतिसूरिसिट्ठे त्ति ” सिरित्ति श्रीः उपलक्षणात् ज्ञानश्रीः, तथा शमनं शान्तिः रागादीनामुपशमः, ताभ्यां सूरयः पूज्याः गुणगुणिनोरभेदात्तीर्थकरा गणधरा वा, तैः शिष्टेऽर्थादुपदिष्टे । इयता ग्रन्थकृता स्वनामाप्याविष्कृतं । तत्र कर्तृपदं शान्तिसूरिः उपदिशति शिष्टे मञ्जुसतेऽनुपमे जिनधर्मे । क्रियासंबन्धस्तथैव ज्ञेय इत्यक्षरार्थः ॥ ५० ॥

D. C. Bhoḥ ! is the general form of address to human beings, Both the *manuṣyatva* and the *samyaktva* are durlabha or rarely obtainable. 'Samprāpté' is also to be construed witn both. Samyaktva means full confidence in the True Deity, True Preceptor, and the True Dharma] when they have secured not only human-ness, but also Samyaktva (Right Belief), they must labour on the Dharma, which has been preached by Sûriś or the Revered Ones. Who are these Revered Ones ?

Śri means jnānaśri (wealth of knowledge) Śānti or quietitude means calming down of passions and the like. The Sūris may mean the Tirthaṅkaras or the Gaṇadharas, there being no difference between the qualities and the resorts of these qualities.

Through this phrase, the author discloses his own name viz Śānti Sūri. 50.

Upasaṁhāra

अथ सूत्रं निगमयन्नाह —

एसो जीववियारो संखेवरुईणं जाणणाहेउं ।
संखित्तो उद्धरियो रुद्दाओ सुयसमुद्दाओ ॥ ५१ ॥

51. Eso Jiva-viyāro saṅkhéva-ruiṇam jāṇanāhéum ।
Sankhitto uddhario ruddāo suyasamuddāo 51

[एष जीवविचारः संक्षेपरुचीनां ज्ञानहेतोः ।
संक्षिप्त उद्धृतो रुन्द्रात् श्रुतसमुद्रात् ॥ ५१ ॥

Esa jiva-vicāra saṅkṣépa-rucīnām jnāna-hétoḥ ।
Saṅkṣipta uddhruto rundrāt śrutasaṁudrāt 51]

Trans 51. This Consideration of the Living Beings has been extracted from the deep ocean of the Scriptures and is abridged for the enlightenment of the short-witted ones. 51

व्याख्या--५१--जीवानां विचारो जीवविचारः त्रसस्थावरैकेन्द्रियादि विचारवान् । रूपरूपिणोरभेदात् ग्रन्थनामापि जीवविचार इति समर्थितः ।

एष आत्मनाऽविनाभावेनेति। ततः श्रीशान्तिसूरिणा अयं संक्षेपरुचीनामर्थि-त्स्वल्पमतीनां प्राणिविशेषजिज्ञासार्थे संक्षिप्यानुग्रहबुद्ध्या रुद्राद्-अनवगाह विस्तारात् श्रुतसमुद्रेद्रादुतः । इयता न स्वमनीषिकया. किंतु परम्परया जिनै-रुपदिष्टं श्रुतं महार्थं तस्मादित्यक्षरार्थः ॥ ५१ ॥

D. C. The Consideration of the Living Beings such as Trasa (mobile) ṣthāvara (Steady-fixed), one-sensed beings etc is jīva-vicāra. The title of the volume is the same according to the non-distinction between the form and the one possessing the form. The preaching of this book is nothing new, but it is an abridgement of what is preached by the series of the Great Preceptors. 51.

END

SUPPLEMENT

By : **Mr. R. B. JAIN.**
Secretary.

Jain Misson Society
Madras.

At the outset, let me say frankly without the least exaggeration that the author of this Treatise, which is called, " Jiva Victor, or Treatise on the (Science of)' Life, or Biology, " was His Holiness Vadivetāl Srî Sānti Suriji who was an unrivalled scholar of his times, whose greatness and scholarship were enlogised by then distinguished Poet Dhanapal, one of the Gems in the court of the Emperor Bhoja-rāj as well as, by other contemporary learned scholars and the emperor himself. The treatise though small in size containing only 50 stanzas deals with all the Biological gist Exhibiting wide range of knowledge of how the life developes from the tiny being to the highest human form in its successive stages, and how complicated it becomes and how it gets its deliverence from birth and death, and then how it eventully reaches a state of permanent happiness called, 'Mukti,' or Emancipation.

To ordinary men, this work may appear to be an insignificant one, but when we study it deeply, we come to know how

important and useful it is for us-mankind-to understand the the implication of our misery and bondage, and how we can save ourselves from the severe punishment of Nature's Government by obeying her rules and regulations etc., and so we can at once see that our author wrote this work fork for the good of humanity confirming the irrevocable law of Nature viz., " As we sow, so we reap". By sowing a mago-seed we get a mango-friut, and from a margosa-seed we get a margosa fruit. In the same manner, we suffer from pain by giving pain to oihers and get happiness in retum of the good we have done to others Out of this Law, there is no escape, and to expect happiness from our bad deeds, is to expect nectar from a serpant's hood or mouth. A certain Philosopher has paraphrased this as follows:—

' So long thou shalt not refrain thyself from causing pains and troubles to thy fellow-creatures, thou needst not dream to be emancipated from the appalling danger of the same.'

Our ancient Rishis had known this from time immemorial. But modern critics remark that if according to your scriptures, everything has a life, if a man, beast, bird, insect, and a worm, if even roots, fruits, trees, and creepers have a soul-and science also supports this view-then why do you discriminate between cutting a fruit and cutting an animal, and attach comparatively less or more sin respectively in each case. From the economic point of view, many fruits are necessary to quench or satisfy the hunger of a man, and so also, if by killing a single animal, appetite of many hungry people can be satisfied, there is comparatively less sin in their opinion in killing one animal than in cutting many fruits.

We will discuss this point rationally and give a suitable answer to the above objection.

The above critics accept the authority of science, and science in its turn, proclaims that it accepts no other authority

than Nature Now, it we study closely the natural phenomena, we understand that Nature is working incessantly for the better-ment of every one, for the happiness of all, until every-one of us reaches the pinnacle of perfect peace and happiness. But here again, another objection is raised by the critics that if nature is so kind, why does she put different souls in differeal wombs and make them suffer, birth and death, old age, disease, pain, and fear etc., and "What is the reason of this?" While trying to solve this point, I have to proceed further and remark that the whole univers is being governed by an unchanging Law with regularity,-Justice and Truth-and it takes account of even atoms and seconds. This Law of Nature never commits any mistake. In fact, just as any Government, though good, has to punish the wrong doers or Law-breakers to correct their wrong mentality and reform them into good citizens and to establish Law and order, in the state, and just as Parents punish their children, if they go wrong and render them more desciplined and well-behaved. Can we call the action of the Government or of Parents in the above instances as harsh aud cruel or un-just? Similarly, can the action of action of a doctor in giving some bitter medicine to the patient or operating a wound on the body of a child be construed as cruel? The disease appears in the body as a result of the violation of the rules re: eating and drinking it is by of punishment that Nature introduces dis-ease in the body for one's going against the dietary rules. So also, the experiencing of pain by the living being is the result of its bad actions. The function of the Doctor is to remove the pain and also the function of nature is to do good to the living being We misunderstend the process of nature and call it pain and misery when she is actually doing good to it indirectly without our knowledge and this cannot be called a fault in her as the action of Nature is always prompted in our favour with disin-terested motives.

Now, it is clear that the living is itself the cause-the seed-of the its own troubles. If so, another question arises as to why it causes its own trouble! The answer given by all thinkers is

that it is nothing but ignorance that is the cause of this mistake. When one knows that the fire burns one's fingers if he touches it or when one knows that a snake bites, if it is meddled with, naturally he refrains from it, after realising this knowledge. But before this experience comes to man, he tries in ignorance to eat the forbidden fruit and jumps in the fire of of miseries like the butter-fly falling into the fire with the false knowledge that the red fire is an eatable thing, and it should enjoy it It is thus clear that to be safe, and happy, in the kingdom of Nature is to have the knowledge of the above truth and without this knowledge, a living being cannot discriminate between good and bad actions and in eating and drinking and without the help of this knowledge he has no chance to rectify and reform himself and cannot achieve his own good and happiness. Nature is always helpful to the living being towards its acquiting this knowledge and in proportion to the acquisition of this knowledge, the living being is given better chances and opportnities and it is the possession of this knowledge, which has entitiled the human being to the majestic position and superiority over others. It is accordinglp said by others, "There is nothing greatest in the world than man, and there is nothing greatest in the man than mind." Man has got better chances to follow the directions of Nature, and thus, by following her, reaches the highest objest of existence viz highest happiness and peaace. And so the favour of nature seems to be more on the human being rather than on any other living creature. There is a saying of an experienced sould, who says "Obedience is the first law of Governing" that is to say that one who follows the rules of a Government becomes the more fitted to govern it. To the extent to which the knowledge of man developes, to that extent, he is renderєd fit by Nature to understand her intentions and follow her rules and in such a man full evolution of Nature takes place and so in the order of gradation, all the living beings are divided into five classes viz beings with one sense developed, beings with two senses, some with three senses, and others with four senses, and the rest with five senses

developed, respectively. In the beings of the first division they feel knowledge through touch only, the 2nd category through touch, taste; the 3rd elass through touch, taste and smell and the 4th category through touch, taste, smell, and sight, while the 5th division has got all the five senses well developed and has got a better opportunity of understanding good and bad, true and false. It is why and how the superiority of the human being has come to be recognised over all other beings.

In order to elevate it self from stage to stage till the achievement of human form, every living being has to go through a great deal of ordeal in the Laboratory of Nature, viz they have to go through infinite births and deaths and still they may not easily reach the human stage. There may be many pitfalls and slips between the cup and the lip, from the highest summit he may at once fall to the abasyes. The process is complicated and laborious as to throw a ring in the mid-ocean and go after its search. This receding process is all due to the sins we are committing, thongh unconsciously, and this is the cause of the complication. Thus to come to the point at issue, there is greater sin in killing beings of two senses than in killing those of one sense, and so on; the enormity of sin incaeases in each successive step. In the common experience of the world, we know that ordinary mud has little value; but pots etc made from the same have got more value and further, if they undergo workmanship and ornamentation, they fetch higher value, because of the process they undergone. Another instance is that the death of an adult person who is the pillar of the familly causes more sorrow for the family members than the death of a young child. So also the assasination of a big illustrious person or a king is considered more heinous and cruel than that of an ordinary being. In ths kingdom of nature, the killing of a man is met writh the severest punishment by nature herself. Our ancient seers had therefore given out this future by writing so many books on the Science of life, so that the man, the highest ornament in the scale of evolution may not commit the destruction of life through

ignorane for the selfish nourishment of his own body or maint-tence of livelihood and thus avoid the severest punishment at the hands of nature They saw this truth through their finer and subtler intelled and intuition and analysed how the sin is increased in proportion from the killing of life possessing one sense to that of 5 senses. They say as follow: -

सत्तविराहणपावं, असंखगुणीयस्स एगभूयस्स ।

भूयस्साणंतगुणं पावं, इक्कस्स पाणस्स ॥ १ ॥

बेइंदिय तेइंदिय चउरिंदिय, तहय चेव पंचिंदी ।

लक्ख सहस्सातह सयगुणंत पावं मुणेयव्वं ॥ २

From the above observations and summary it is evident that infinite amount of sin is gathered from eating fleshthan from eating fruits etc., In our ignorance and from temptations of passions, we forget what is right and what is wrong, and what should be eaten and what should not be eaten and fall into the error of judgement and commit such sins for which the highest punishment would await us.

it is, therefore, essential that we should completely avoid violence to the living beings when we can easily maintain our body by fruits, nuts, and vegetables and other articles which contain no tangible life, just as Jaina Munis do. This kind of life of non-violence of munis practised even for a day is extolled as greater than all the charities an Emperor can make; but in the case of a house-holder, it is impossible for him to follow the strict rules of munis, and so, he is allowed some margin for his maintenance except through the violence committed to the mobile living Beings. Even from the standpoint of medical science, it has been proved that by vegetable diet, the health and life is better maintained than through flesh-eating. We can also know which food is natural to human beings by a little observation of natural Laws.......From they very anatomceal construction of human

teeth and and nails etc., we see that they are different in man that in that of carnivorous animals like lions, tigers, bears etc, The difference of this construction of teeth etc., is seen in herbivorous animals like cows, buffaloes goats etc; which makes them unable to kill through their teeth and nail. Further, man's body is similar to that of a monkey and if the food of the monky is vegetarian main's food also must be vegetarian and so flesh eating is unnatural and is attended with servere consequencess, and so must be avoied by man. This avoiding of flesh-eating is not only imperative on man, but very beneficial to him. If a man wants to be happy in this world, it is not only essential to avoid violence in food matters but In every walk of life. To those who are earnest enquirers and want to avoid Violence to life it becomes their first duty to study Biology.

Our author, Acharya Bhagavan Shree Vadivetāl Shānti Suriji, has, in this kindness to us, composed the gist of Biology in the form of a small treatise, called Jiva Vichāra. He has tried to shew herein in a nutshell the nature of life, their division into many categories, their bodies, senses and energies, their lifetime and how the life remains in the body etc;—All these details are beautifully described by studying which we can become beginners in its practice and save ourselves from sin and eventually reach perfect state of emancipation.

Our Jain Mission Society is trying in its humble capacity to make this small treatise reach into the hands of every-body, by translating the same in different languages. The first edition has been published in Hini through Pandit Hiralalji Duged Nyaya Thirtha and we are getting it published in English through Our Holiness the Muni Maharaj Sri Ratna Prabha Vijayaji, who though 79 years in age, has, however, finished the work in spite of his ascetic hardship of penance, general wenkness of health, and heart-trouble and we cannot thank him sufficiently for the trouble he has taken.

While engaged in writing small supplement to this work, re-

gular chain of ideas surgge up in may mind but for fear of the already swelling itself into a text, I have refrained myself from expressing all that I wanted to say herein, reserving the same for an independent publication which I intend bringing out shortly on the same subject of biology. I hope this small essay is enough and if through oversight and dullness of my intellect, I have overstepped the limit or said anything out of the way, I request the indulgence of Dharmācharyas and with my humble salu-tations at their feet, I conclude this essay.

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Pānjrā Pole Upāshraya.

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Vol I Part II

CHAHTER I. Sixteenth Previous Bhava. Birth of Viśvabhūti Kumāra-Viśvabhūti Kumāra going to Puṣpa-karaṇḍaka garden for amusement during Spring Festival-Viśvabhaūti Kumāra treacherously sent with a large army to fight with a frontier feudatory prince at the instigation of Queen Madana-lékhā. When Viśvabhūti Kumāra returned home, he realised that it was a well-designed plan of Madana-lèkhā to drive him out from the garden to make room for her son Viśākha nandī. Becoming enraged at this insulting diplomacy, Viśvabhūti Kumāra renounces the pleasurable enjoyments of the world, and he takes Bhāgavatī Dīkṣā at the hands of Ācārya Sambhūti Sūri. Viśvabhūti Muni practised severe austerities during his ascetic life, and went to various towns and villages with the object of preaching the principles of the Tīrthaṅkaras.-When Viśvabhūti Muni-whose body had become greatly debilitated by continuous fastings and strict penances-was going for alms after a continuous fasting of one month at Mathurā (Muttrā), he was accidentally knocked down by a rushing cow. On seeing that Viśvabhūti Muni had fallen down on the ground owing to a strong impact with the body of the cow, his cousin Viśākha-nandī who had gone to Mathurā with a number of his attendents on his marriage-ceremony with the daughter of the king of that place, began to crack jokes at the withered condition of the body of Viśvabhūti Muni. The penitent Muni was greatly offended, and he made a niyāṇa-nidāna-(a firm determination) to be able to possess, after death, sufficient strength to kill all those persons at one blow, by way of revenge. Athough Viśvabhūti Muni was repeatedly advised by Sthayiras and others to desist from the attempt, he

did not leave off his firm resolution, and having died without expiating for his sinful act even on his death-bed, he was born as a god in Mahâ-śukra déva-loka-Seventeenth Previous Bhava as a brilliant god in Mahā-śukra déva-loka with an age-limit of seventeen (17) sāgaropam years. Appendix No. I, containing Some Note-worthy Points about the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvīra.

CHAPTER II. Eighteenth previous Bhava of Śramaṇa Bhagavān Mahāvīra-Triprisṭha Vāsudéva-Queen Bhadrā, the chief consort of (King Ripu prati-Śatru of Potanapura) gave girth to Acala Kumāra portended by four Great Dreams-After a few years, birth of a daughter named Mrigāvati to Queen Bhadrā-When Mrigāvati attained youth and marriageable age, King Ripu prati-Śatru becoming greatly enamoured with her exquisite beauty and blooming charms, publicly and shamelessly, contracted marraige with his own daughter. disregarding violent protestations from Queen Bhadrā, Acala Kūmāra, family-members, feudal princes, ministers, religious preceptors, and from a large majority of citizens, who were painfully grieved at such an un-natural and utterly disgraceful alliance, and, having made her his Chief Queen, he began to enjoy worldly pleasures with her. Queen Bhadrā-the girl's mother-becoming displeased by this heinous act, and greatly distressed by public censure, went away to her parents' house in the Deccan, and passed her days in mourning.

The parents of Queen Bhadrā were very wealthy. A nice town namen Mâhéśvarī-complete with high city-walls, beautiful buildings, temples, dharmaśālās (inns for travellers), cattle-camps, big market-places and gardens, inhabited by wealthy merchants-was built for her, and it soon became a very flourishing city in the South.

By this heinous act on his part, King Ripu-prati-Śatru, came to be afterwards, called Prajā-pati (literally, husband of one's own progeny) by the people, on account of his having a dersire of sexual intercourse with his own daughter. The soul of

Viśvabhūti Muni, descending from Mahā-śukra déva-loka, assumed the form of a foetus in the womb of Mrigāvatî-dévî, portended by seven great dreams-Birth of Tripristha Vāsudéva-Celebration of Birth-festivities-Attainment of youth-Cleverness in wrestling, use of war-like weapons and various arts and sciences-Prati-Vāsu-déva, Aśvagrīva of Rājagriha Nagara,-The soul of Viśākha-nandî Kumāra born as a lion in a den near the rice-fields of the Prati-Vāsudéva-One day, Prati Vāsudéva Aśvagrīva, invited a very clever astrologer into his private-chambers and confidentially inquired as to how and by whom he will meet with his death-The astrologer reluctantly but positively replied :—" O king ! I can see that your death will be caused by the powerful man who will easily kill the lion living in his den in your rice fields, and the man who will insult your messenger Caṇḍavéga so widely respected by all your feudatory kings. "—The lion in the rice-fields of Prati Vāsudéva Aśvagrîva was doing much damage to the cultivators of the fields, and so, they requested him to afford them suitable protection. Thereupon, Prati-Vāsudéva Aśvagrîva sent orders to his sixteen thousand feudatory kings to give their services by turns, for the protection of his cultivators.—The Prati-Vāsudéva, then inquired of his ministers as to who were very powerful among the young princes of his feudatory kings. The ministers said ' We cannot definitely say, but we have heard that both the young princes viz Acala Kumāra and Tripristha Kumāra of King Prajāpati are clever and powerful. Thereupon, Prati-Vāsudéva Aśvagrîva, sent an order through his messenger Caṇḍavéa, to King Prajāpati to come and see him immediately. At the time when Caṇḍavéga arrived at Potanapura, King Prajāpati, his princes, family—members, and some citizens, had met together in the Inner Court of King Prajāpati, and there was excellent dancing, dramatic performance, and great rejoicing going on. Now, Caṇḍavéga, unobstructed by any rules of decency and un-prevented by any door-keeper, at once rushed into the private chamber of the Inner Court, and abruptly communicated the message to King Prajāpati-The king hurriedly got up from his seat, to receive

the messenger, and there occurred a sudden break in the revelry. Prince Tripristha Kumāra became greatly enraged at the rude behaviour of Prati-Vāsudéva's messenger and having dealt him blows with his fists, feet and stick, he took back all the valuable presents received from King Prajāpati. Now Prati-Vāsudèva Aśvagrīva became very angry on hearing about the insult to his messenger, and he realised that the first part of the foretelling of the astrologer-that the man who would insult his messenger Caṇḍavéga will cause his death-may turn out to be true. So he at once sent another messenger to Prajāpati and ordered him to go immediately to rice-fields, and to give protection to his cultivators against the ravages of the lion lurking there. King Prajāpati became ready to go there, but both his princes viz Acala Kumāra and Tripriṣtha Kumāra vehemently implored him not to undergo the risk, on account of his old age, and they went there with men and materlals. against his wish. When nearing the den of the lion, Tripriṣṭha Kumāra left his men and materials at a distance, and he went on foot to the den, without carrying any weapon, and unaccompanied even by his own brother and unasisted by any of his numerous soldiers, as he thought it contrary to all rules of justice for hunters to take with them a clever party of numerous well selected persons fully equipped with varions destructive weapons, on horse-backs or some such vehicles, for attacking a single, solitary tiger or lion, posting themselves on high platforms erected on tall trees or protruding rocks on mountain-peaks. Standing fearlessly just near the entrance of the den. Tripriṣṭha Kumāra repeatedly coaxed the lion for a duel fight with himself, and, as soon as the lion jumped on hīm, Tripriṣṭha Kumāra, at once caught hold of the lion's upper jaw, and tightly grasping his lower jaw into his left hand, he readily cut the lion into two vertical pieces. When the lion died, the cultivators were greatly pleased with the bravery of the prince. On his return towards Potanapura, Tripriṣṭha Kumāra instructed the cultivators to give the lion's skin to Prati-Vāsudéva Aśvagrīva, and to inform him that as the lion was now dead, his rīce-fields will, for the present, be free from danger.

When both the princes of King Prajāpati returned home with their party, King Prajāpati was extremely delighted, and there was great rejoicing in the town. Wnen the cultivators narrated the unique bravery of Tripristha Kumāra in killing the lion before Prati-Vésudéva Aśvagrīva, he become alarmed, and he began to be convinced more about the truth of the fore-telling of the astrologer, viz that his death would be caused by the person who insults his messenger Caṇḍavéga, and, also by the person who kills the lion. With the deceitful idea of killing both the princes of King Prajāpati, the enraged Prati-Vāsudéva Aśvarīva sent another messenger to King Prajāpati and told him-"Go and tell Prajāpati, since you are too old to serve, you send both your princes-Acala Kumāra and Tripriṣṭha Kumāra-to me for my service They will be very amply rewarded with large estates and money, and they will have higher dignity among feudatory kings In case, you cannot act according to my orders, be ready for a fight at the earliest moment." Being quite unwilling to part with his only princes, King Prajāpati, rejected the offer, and made preparations for a fight. Armies of both the sides met with each other, and after a severe fight for a few days, Prati-Vāsudéva Aśvagrīva was killed by Tripriṣṭha Kumāra. When Prati Vāsudéva Aśvagrîva was dead, the gods and semi-gods, who had gone there to witness the fight, poured showers of fragrant flowers and scented powders over the head of Tripriṣṭha Kumāra, and announced !-"O kings ! This Tripriṣṭha Kumāra is born as the first Vāsudéva in the Bharata-kṣetra, owing to his meritorious deeds of previous life. You, therefore, leave off yonr enmity towards him, seek his protection, and do respectful salutations to him. All the feudatory kings of Prati Vāsudéva Aśvagrîva fell at the feet of Tripriṣṭha Kumāra and accepted him as their supreme lord. On seeing that all the feutdatory kings ot Prati-Vāsudéva Aśvagrîva had accepted service under Tripriṣṭha Kumāra, the queens of Prati Vāsudéva went to the place where his body soaked in blood and mud was lying, and having lamented for a long time, they ordered their servants to cremate his body with due respect When Tripriṣṭha Kumāra

returned to Potanapura, there was great rejoicing in the town. After staying there for some time, Tripriṣṭha Vāsudéva carrving with him, cakra, chatra, dhanusya, maṇi, gadā etc. went with a large army for dig-vijaya. In course of time, he brought under his supreme authority, half the continent of Bharata-kṣétra and thousands of feudatory kings. Having conquered the kingdoms of Aṅga(country near Modern Bhāgalpur on Coromandel coast. S. India) Vaṅga (Bengal) Kalinga (a district) and having established his own officers there, he went to Magadhadeśa (Southern Bihār). There, he merrily lifted up, like an umbrella, over his own head, a very huge stone-slab which could be lifted by ten million persons collected to gether and beings praised by the kings and bards, he went in the direction of Daṇḍakā raṇya (a forest in South Deccan), and having located his army there, he passed some days in the forest. One night, when all the people of his camp were asleep, Tripriṣṭha Vāsudéva, unnoticed by any of his numerous watchmen, went out from his camp, and as he was walking alone silently, he heard a gentle noise comming from a distance. He went in the direction of the noise, and as he entered a thick forest full of numerous tall trees, he saw a man bound to a tree. Tripriṣṭha Vāsudéva went quite near the tree, and asked the men as to who he was and why he was thus bound. The men replied:-"O Worthy Śir ! please make me free form my ties, and I will narrate my account. The Vāsudéva cut the ties of the man with his discus and set him free. The man, then, said:-" I am a Vidyādhara (a class of demi-gods) named Ratnaśékhara. Nijayavatî -the extremely beautitul and charming daughter of the King of Siṁhala-dvîpa (Island of Ceylon) was to be given in marriage with me, and when I reached this place with all my marriage preparations on my way to Simhala-dvîpa, an inimical Vidyadhara named Vāyu-véga, forcibly snatched away everything from me, and reduced me to this state.', Tripriṣṭha Vāsudéva, then asked him:-"Being a vidyādhara (a demi-god), why are you desirous of marrying a human female ? The Vidyādhara said:-"O illustrious man ! She is very beautiful, and her charms are unique."

With the consent of the Vidyādhara Tripriṣṭha Vāsudéva made up his mind to have regular marriage with her, and having gone to Simhala-dvipa, he married her. Tripriṣṭha Vāsudéva stayed there only for a few days, but returned to Potanapur leaving Vijayavati there-Coronation of Tripriṣṭha Kumāra as Vāsudéva-Arrival of Tîrthankara Bhagavān Śrî Śréyāmsa Nâth-Preaching-Acceptance of Samyaktva by Acala Knmāra and Tripriṣṭha Vāsudéva-Pouring of hot molten lead into the ears of his bed-chamber-attendent-Death of Tripriṣṭha Vāsudéva and his birth as a hellish being in A-pratiṣṭhāna Narakāvāsa (dwelling place for hellish beings) of Tamas-tamā (Seventh) Hell-Arrival of Dharma-ghoṣa Ācārya-Preaching-Dîkṣā of Acala Kumāra; Acala Muni-Severe austerities.-Mokṣa.

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Śramaṇa Bhagavān Mahāvīra

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CHAPTER IV. Seventeenth Year of Ascetic Life-Went to Campā Nagarī-Mahaccandra Kumārā-His Pūrva Bhava-Dīkṣā-To Vītabhaya Paṭṭan-King Udāyana was extremely glad to receive Bhagavān-Dīkṣā of Udāyana-Journey to Vidéha was very long and severe during summer. Many Sādhus suffered from hnnger and thirst. Cartfuls of sesamum seeds on the way-Kāmadéva śrāvaka-Molesation to Kāmadéva. To Vāṇijya grāma. Seventeenth Rainy Season at Vāṇijya-gram. *Eighteenth Year of*

Ascelic Life-Went to Benares-Vows of Śrâvaka dharma taken by millionairs Culanipita and his wife Śyâmâ, and Surâdéva and his wife Dhanyâ. Bhagavān highly honoured by king Jitaśatru of Benares--To Ālamvhikā-Vows of Śrāvaka-dharma taken by the millionair Cullaśatak and his wife Bahulâ-Poggala Parivrājaka His Vibhaṅga Jnâna and Dīkṣâ-To Rājagriha-Dikṣā of Mankâti-Kim-krama, Arjuna-Kâśyapa, Vatsa, Médha etc Eighteenth Rainy Season at Rājagriha. *Nineteenth Year of Ascetic Life*-Stayed at Rājagriha for some time after the rainy season Meetings with King Śreṇika become more frequent-Incident of a leprous man rubbing infectious purulent matter on the body of Sramaṇa Bhagavân Mahāvira--Questions about the leprous man-Foretelling about Śréṇika Proclamation of King Śréṇika-Ārdraka-Kumâra receives an image of Âdinath Jineśvara as a present from Abhaya Kumâra-Jâti smaraṇa Ārdra Kumâra secretly leaves his home and comes to India--Takes dīkṣâ-Marriage with Śrīmati at Vasantapura Again he take dīkṣā after an interval of 11½ years and goes to Bhagavân-On the way, he meets with and discussess with Gośâlâ, Brāhmaṇa Sannyâsins, hastī-tâpasas etc. Dîksâ of of Abhaya Kumâra Some stories about Abhaya Kumâra-Dīkṣā of thirteenth queens and twenty-three princes of Śréṇika. Nineteen Rainy Season at Râjagriha-*Twentieth Year of Ascetic Life*-Went in the directiou of Vatsa-déśa-after the rainy season-Mrigāvati queen of King Udāyana and King Caṇḍapradyota-Kauśambi invaded-Meeting of Mārigâvati and Caṇḍapradyota in the presence of the Bhagavân-Story of Brāhamaṇa-putra-Dharma-déśanā-Story of a goldsmith of Campā-Dîkṣā of Mrigāvati-Kévala Jnāna to Mrigāvati-Dîkṣā of Eight queens of Caṇḍapradyota. Twentieth Rainy Season at Vāiśâli.

CHAPTER V. *Twent-first Year of Ascetic Life*-Went to Kākandipurī-Dharma-deśanā-Dīkṣā of Dhanya Kumāra of Bhadrā śeṭhāṇi-To Kampilyapura. Tows of a śrāvaka taken by Kund Kaulika-Diksā of Sunakṣotra-To Polāṣapurā-Śaddālaputra-To Vāṇijya-grama. Twenty-first Rainy Season at Vāṇijya-grāma *Twenty-second Year of Ascetic life*-Went to Rājagriha-Vows

of a śrāvaka taken by a very wealty man named Mahāśataka-Rèvati, his wife-Harsh words to Révatī-Prāyascita. -Anasana-First déva-loka- Twenty-second Rainy Season at Rājagriha-During the Catur-māsa-several sādhus of Pārśva Nâth had discussion with Bhagavān, and they were convinced that Śramaṇa Bhagavân Mahāvîra was a Sarvajna and servadarśi-*Twenty third Yerr of Ascetic Life*-Went to Kritangalā Nagarî-Discussion with Skanda Kātyāyana Parivrājaka - Dīkṣā - Pratimās-Sanlékhanā-To Śravasti-Vows of a śrāvaka taken by millionairs Naṁdini-pitā and his wife Aśvini-and Sālhipitā and his wife Phālguṇi-Twenty-third Rainy Season at Vāṇijya-grâma-*Twenty-fourth Year Ascetic-Life* Went to Brāhmaṇa-kuṇḍa-grâma-Jamali gets separated. To Kauśambi-Sūrya and Candra came in tneir original vimāna for homage-Candanā Pravartini went away to her upāsraya-To Rājagriha-Conversation of Jaina householders of Tungikā with disciples of Pārśva Nāth-Marṇāntika sanlékhanā of Abhaya Kumāra Muni Twenty-fourty Rainy Season at Rājagritha

CHAPTER. VI. *Twenty-fifth Year of Ascetic Life*-Change of Government in Magadha-deśa Imprisonment of Śréṇika-His death. Removal of Capital to Campā Nagari-To Campā-Dikṣā of ten grandsons of Śréṇika (Padms Kumâra and other princes)-Dīkṣā of Jina Palita (son of Mâkandi and Bhadrâ) and many other wealthy merchan's-Went in the direction of Vidéha-Dîkṣâ of Gáthâpati Kṣemaka, Dhrltidhara etc.-Twenty fifth Rainy Season at Mithilā. *Twenty-sixth Year af Ascetic Life*-Went in the direction of Anga-deśa-A great war at Vaiśālī. 46 hundred thousand soldiers killed-Bhagavān came to Pūrṇābhadra Caitya of Campā-Dharma déśanā-Dikśā of ten widowed queens of Śréṇika (Kâli and others)-Went to Mithīlā Twenty-sixth Rainy Season at Mithilā. *Twenty-Seventh Year of Ascetic Life*-Went to Śrâvasti after the rainy season-Dīkṣā of Halla and Vehalla-Final meeting of Gośāla-Tèjoleśyā on Ānanda Muni-Gośâlak's discussion-Sarvānubhūti Muṇi-Sunakṣatra Muni Tèjoleśyā on Bhagavân Mahâvîra To Mithilā-Twenty-seventh Rainy Season at Mithila.

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OPINIONS.

The Adyar Library Bulletin

OF

The Theosaphical Society Adyar, Madras

Śramaṇa Bhagavāṇ Mahāvīra (Vols I-IV Part I only of each) by Muni Ratna Prabha Vijayaji. Śrì Granthaprakāśaka Sabha Pānjrā Pole, Ahmedabad 1941-42.

"Jainism and Buddhism are perhaps the most ancient of the religions that rose in opposition to Hinduism, dominted by priestly ritualism. The former of these two, is generally accepted to date from an earlier date. But the religions start with opposing the authority of the Védas, and this is perhaps the most important common ground. The differences between the two religions, are far too many; the most striking of those, barring doctrinal difference which are too obvious, is that while Buddha is the real founder

of Buddhism, his first sermon, as well as, the doctriues he preached then being those which are ever to be remembered by his followers; Mahâvîra with whose name only History can associate the birth of Jainism, is regarded by those that follow him as only a prophet whose business has been to hand over to the world, the principles enunciated by his predecessors,-the twenty-three Tîrthaṅkaras who lived before him.

It is the object of the Four Volumes under review, to give an account of the life of this Śramaṇa Bhagavān Mahâvīra, the 24th Tîrthankara of the Jains. The first of these, gives an account of fifteen out of the twenty-six previous lives of Mahāvîra; and the second deals with the twenty-seventh life. The third starts the exposition of the Gaṇadhara-vāda, an explanation of the doubts of the Gaṇadharas,-the eleven disciples of Mahāvîra. The fourth volume gives an account of the Gaṇadharas. The treatment of the subject is on the whole quite good, but statements like, "There is a referencc of Riṣabha-déva, Ajitnātha aud Ari-iṣthanémi in Yajurvéda" (Introduction to Volume III. p. 3) could hava been avoided. I cannot trace the word Ajitanātha iu the Yajurvèda, in its Śukla or Taittrîya recension. The words Riṣabha and Ariṣṭhanémi do occur in this Véda; but it is in the highest degree questionable whether these Vèdic words mean what they connote in Jainism.

Such defects apart, the volumes have their own distinct value By reason of the very antiquity of Jainism, of the profound influence it exerted on Buddhism, and on Sānkhya and Yoga, it is of very great interest to the student of Comprative Religion. This alone, should make works like these, which give an account of the "prophet" of this religion, extremely valuable.

The author is to be congratulated on his useful undertaking. The appearance of the remaining parts of these foul volumes, is to be eagerly awaited.

Adyar Madras

H. G. Narahari

— 2 —

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SANSKRIT DEPARTMENT

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Dr. UMESHA MISSRA
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" Tirabhukti "
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18th Augusu 1943.

Dear Shri Muni Ratna Prbha Vijayaji.

Many thanks for all the four volumes of your valuable book **Śramaṇa Bhagavân Mahāvīra**. The volumes contain much intersting and important matter on different aspects of Jainism. I could read several portions from these volumes, and I am glad to find them very lucid, and is formative. It is a matter of great satisfaction that our religious heads are brniging out the treasures of Jainism in English, so that they may be easily available to all. These are undoubtedly authoritative.

I am sure, those intersted in the religion and Philosophy of Jainism, will find these volumes very inteisting and beneficial.

Yours Sincerely
(Sd) UMESHA MISHRA.

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Extract from Modern Review, March 1944

Presidential Address (Philosophy and Religion Section) delivered at the Twelfth All India Oriental Conference held at Benares Hindu Uiversity, Benards.

(December 31–1943 and January 1 & 2. 1944)

The Jaina Sādhus have been writing in Sanskrit for a pretty long time on Jaina thoughts. It is gratifying to find that they have lately begun to write in English also, to popularise their thoughts. This will enable us to have more authentic books based on original sources and traditions of the Sampradāya. It is our first duty to preserve the traditions which also can guide us like a torch, in our schularly pursuits to bring into light the hidden

treasures of thoughts. It is because we have lost tradition in several branches of our literature, that we are quite in the dark as to the correct interpretation of various important problems connected with them.

I am glad to mention in this connection the effort made by Muni Ratna Prabha Vijaya of Ahmedabad. Under the common title, Śramaṇa Bhagavān Mahâvīra, he has brought out four volumes. The first part of Volume I deals with the twenty-six Bhavas (existenees) of Mahâvira, after the relisation of Samyaktva (Right Belief). The second volume contains an account of the twenty-seventh Bhava of Mahāvīra as Vardhamāna Kumāra. The third volume treats of Gaṇadhara-vāda, that is the explanation of the doubts of the eleven chief disciples of Mahāvîra, namely of Indra-bhuti and others. The fourth volume is named Sthavirāvali which contains an exposition of the sthaviras that is the old and highly respected learned ascetics. All the works are well annotated, translated, and explained. Every effort has been made to make these volumes useful and up-to-date. The expositions though very lucid, intersting, and informative, are sometimes more frivolous. To write much more than what is necessary seems to be a habit with the modern Jaina writer. For a scholardy work, brevity of expression should always be adhered to.

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From a Review of Books in the Journal of the Royal Asiatic Society of Great Britain and Ireland 56 Qeen Anne Street, London W. C. I.

Śramaṇa Bhagavān Mahāvīra. Vol. 2, pt. 1, containing 116 Sûtras of Kalpa Sutra. Muni Ratna Prabha Vijaya. With an Introduction by Professor D. P. Thakar M. A. 10×7, pp. 12+20+6+284. Ahmedabad; Śri Jaina Grantha Prakāśaka Sabhā, Pānjrāpole, 1942. 7s 6d

Śramaṇa Bhagavân Mahāvīra. Vol. 4, pt. 1. Sthavirāvali. Muni Ratna Prabha Vijaya, 10×7, p p. 8+210. Same publishers, 1941. 5s. 6d.

Kṣamāsśramaṇā Jinabhadra Gaṇi's Gaṇadharavāda Along with Makadharin Hèmachandra Suri's commentary. Edited by Muni Ratna Prabha Vijaya. With translation, digest of commentary, and introduction by Professor, D P. Thaker. 10×7, p.d. 38+538. Same publishers, 1942. 9s.

These three works are part of a series with a general title, and so far are due to the learning and scolarship of Muni Ratna-Prabha Vijaya. The first contas that portion of the Kalpa-sūtra attributed to Bhadrabāhu known as the Jinacaritra giving the life of Mahāvīra down to his leaving the worlds and is to be completed in a later volume. The text is given in dévanāgari with transliteration, translation, and long quotations from other works It has been divided up into chaptors, and the horoscope of Mahāvira by Mr. M J. Doshi is inserted as Chapter 5. Professor Thaker has contributed an Introduction, and makes some intersting comparisons with Buddhist practices. It is unfortunate that, he relies too much on Max Muller and Rhys Davids without going to the texts. He quotes the five vows of Jain ascetics, and then instead of putting beside them, the ten rules of Budhist ascetics gives thc eight rules which Buddhist laymen keep on Fast-day, This is no real comparison, but we should like to know what the corresponding rules of Jain laymen are

The volume of the Sthavirāvali contains the lives of the eleven chief dissiples or Gaṇadharas and four of the sthavrias, and is to be completed in a further volume. It appears to be complied from various paṭṭāvalis with the texts transliterated and translated, and contains much information on the Canon and such subjects as the marvellous attainments (Labdhis) of the ascetics.

The third volume discusses important problems of Jain doctrine (on the Jiva or Ātman, Karma, etc)., each question being discussed with one of the disciples, The original prakrit, mostly in árya verse, is given with a chāya and transliteration, and copious extracts from the commentary.

Muni Ratna Prabha Vijaya's valuable painstaking labours should do much to remove the idea that this is a dry subject or one that can be neglected in a study of Indian culture. His method forms an excellent introduction to the obscurities of Jain Prākrit.

E. J. Thomas.

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Simla I
27th July 1949.

My dear Sir,,

I thank you very much for your letter of the 21st July, and the set of books you sent to me.

I am sorry to say that I have not been able to read them with the care and attention that they deserve. But I have seen enough to know that they must be of great value to students of religious thought.

With regards,

Your Sincerely

Sd (Rādhākrishanan.)

Muni Mahârāja Shri Ratna Prabha Vijayaji
Jain Upāshraya, Pānjrā Pole,
AHMEDABAD.


SRI JAIN SIDD
SAMAVASARANA